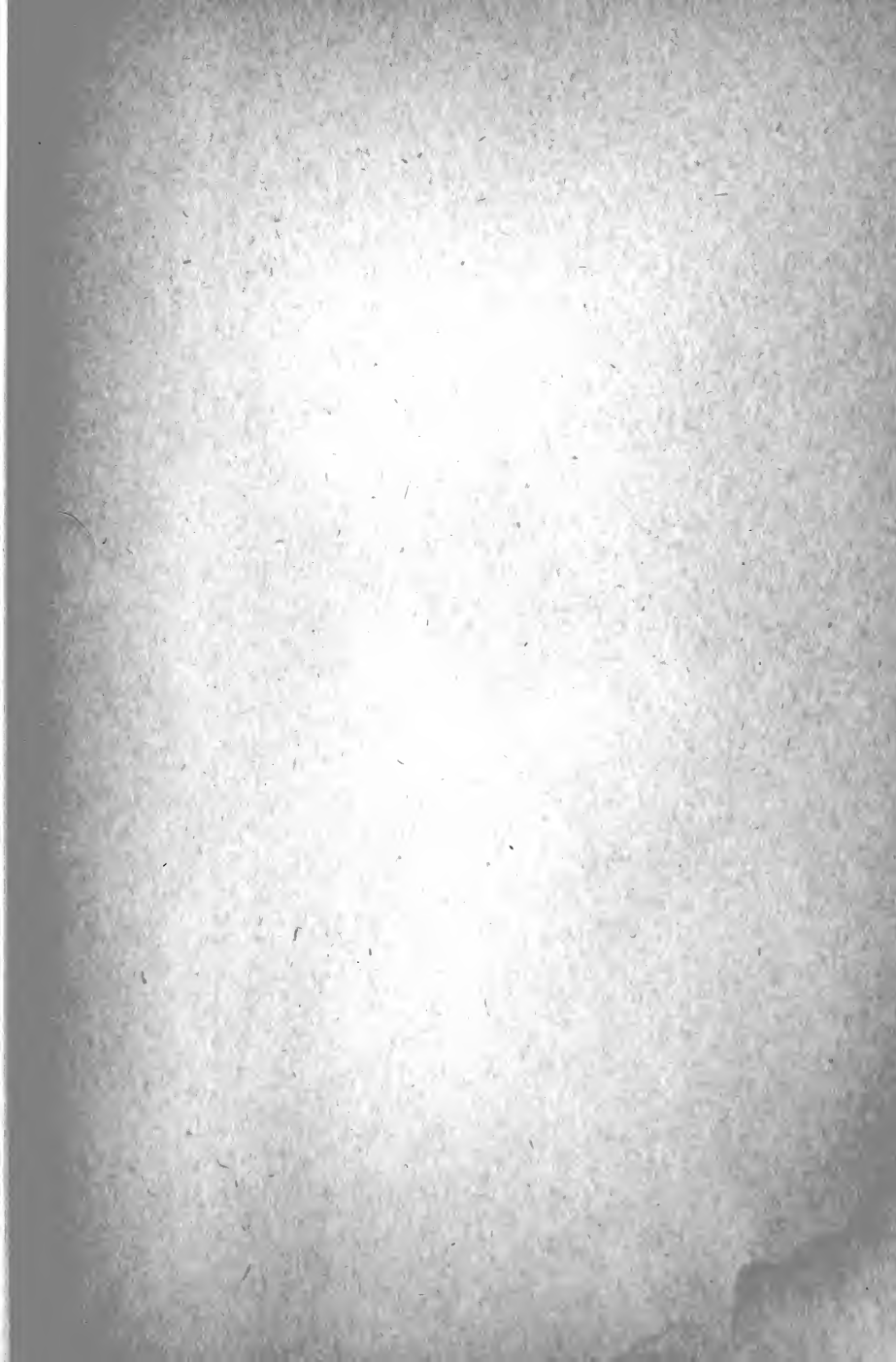
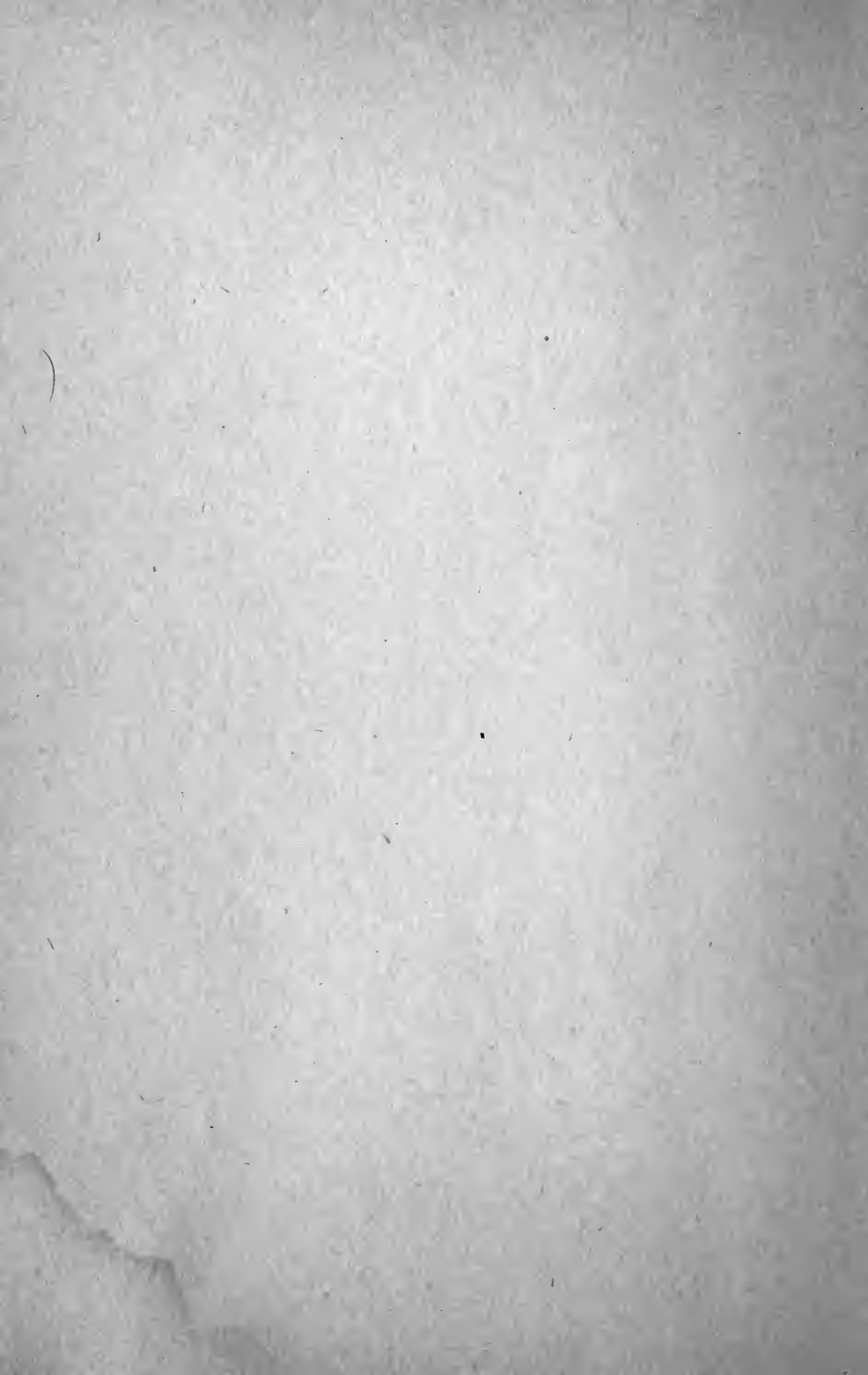


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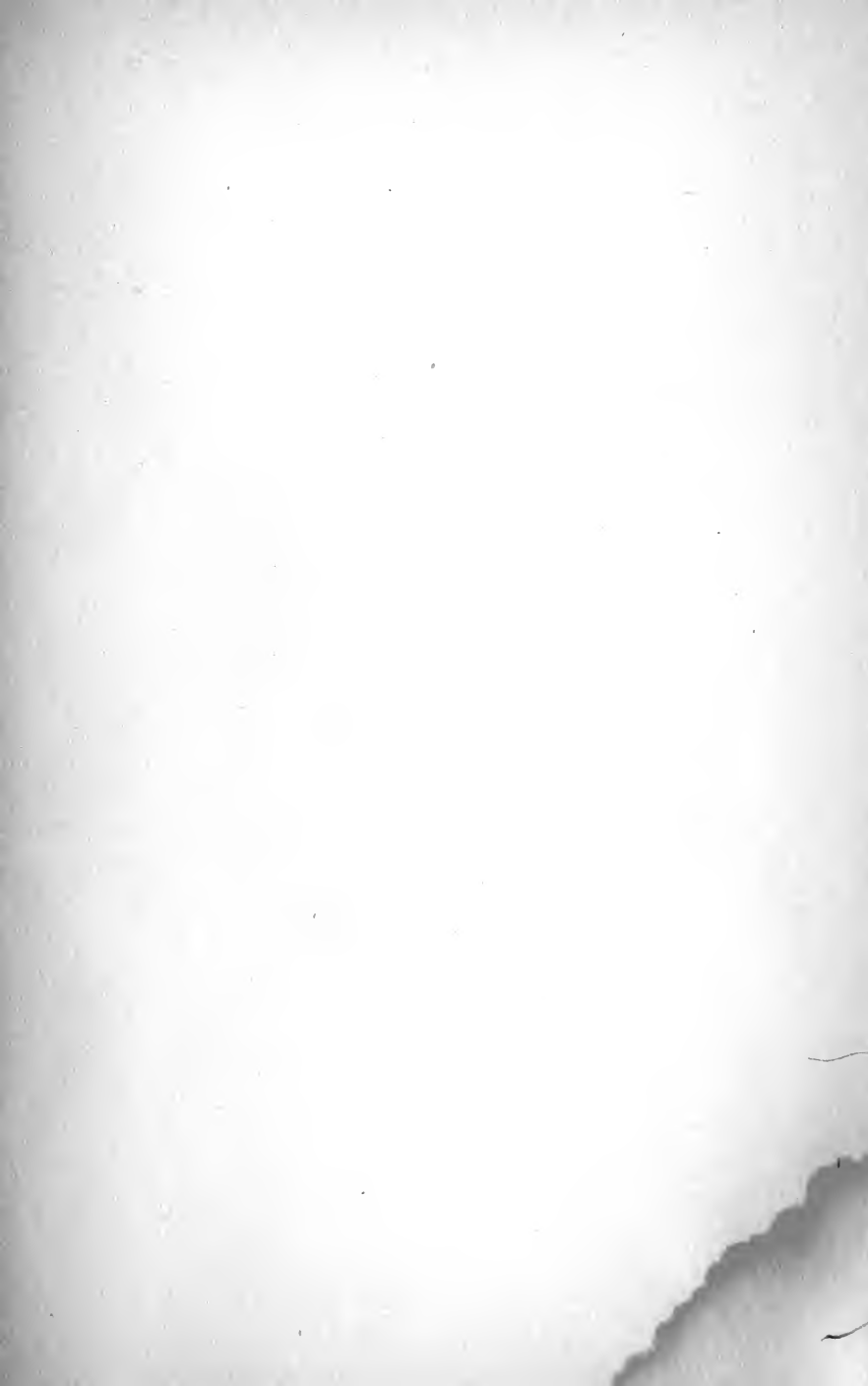


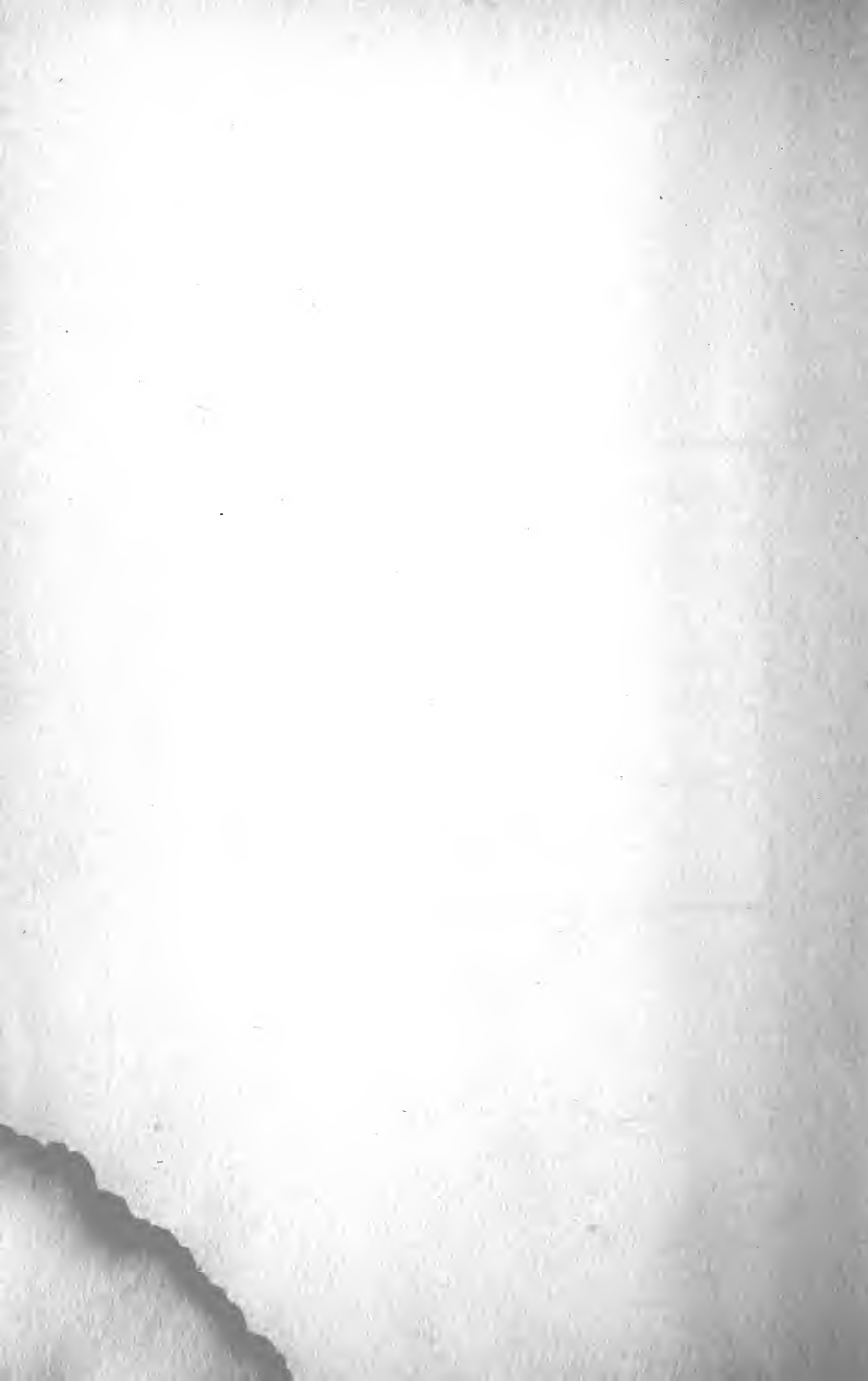


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HARRY LYON BRENNER





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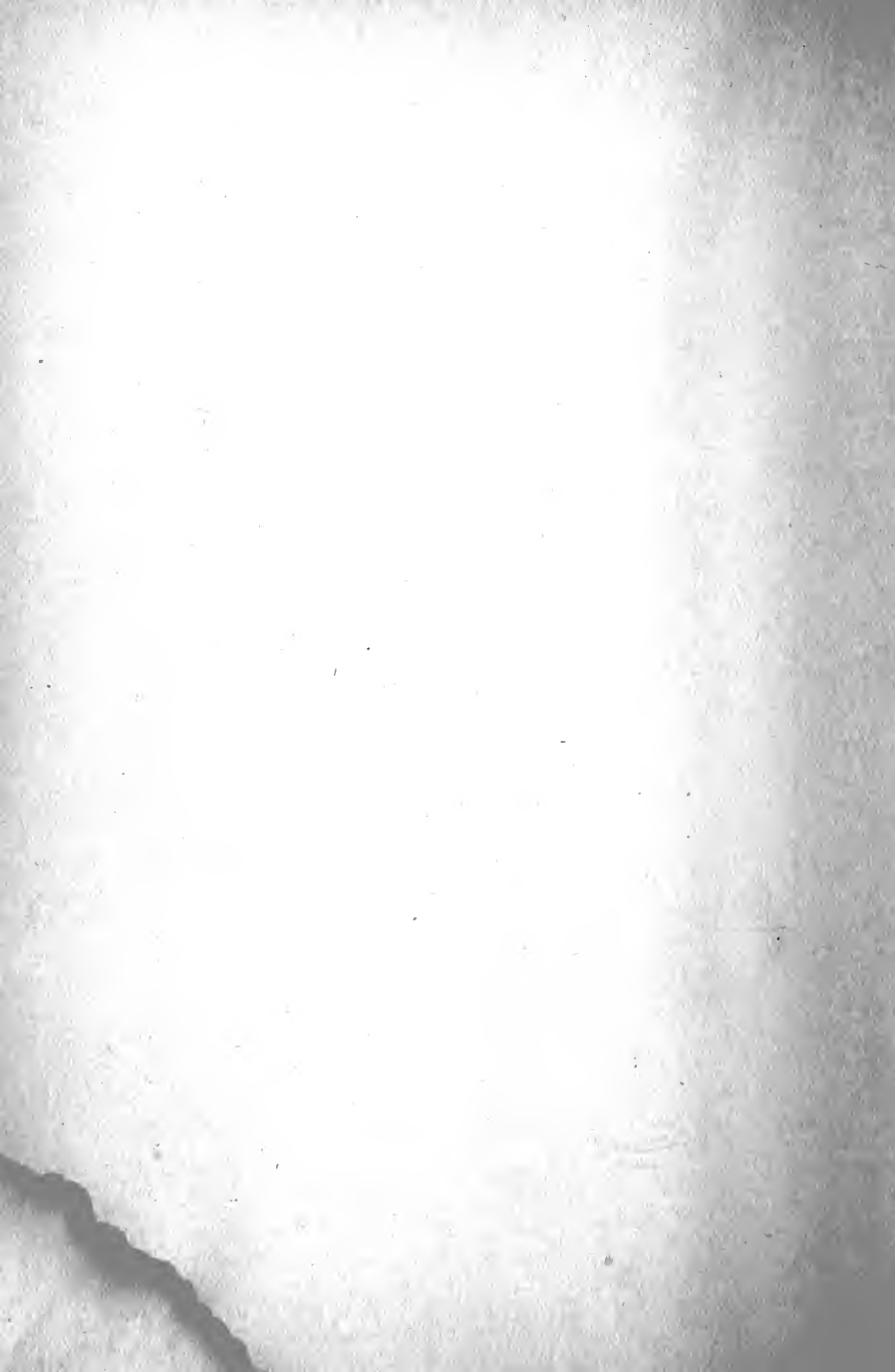
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"Christian Efficiency"

BY

HARRY LYON BRENNER

AN EXPOSITION OF CHRISTIANITY IN ITS RELATION TO LIFE.

NOT BASED UPON TRADITIONS AND BELIEFS,
BUT UPON REASON AND LOGIC. WRITTEN
FOR CHRISTIAN AND NON-CHRIS-
TIAN THINKERS.

"Ye shall KNOW the TRUTH, and the truth shall make you FREE."

DEDICATED TO THE MEN'S BIBLE CLASS OF THE FIRST
PRESBYTERIAN CHURCH OF KANSAS CITY, MO.

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P R E F A C E.

Christianity is not a single manifestation. It is a development of the religious thought of many ages. The Christ came not to destroy the Law, but to fulfill it. He did not destroy Judaism, He perfected it.

Neither is Christianity a simple statement of doctrine. It has many angles and contains many phases. Denominational and other religious differences are, in reality, but differences of perspective. To properly understand Christianity one must view it from all sides.

There is an oriental legend to the effect that a committee of ants were once sent to investigate an elephant which was reported near their hill. Upon their return one member of the committee described the elephant as being like a tree trunk, but bare and without branches. Another said that the elephant was a huge bird, inasmuch as he had climbed upon one of its wings which immediately began to flap. The third called the elephant a large, tapering serpent. He explained

that he had climbed upon this serpent, and that it did wriggle and twist.

The descriptions of these three ants were fragmentary, and therefore unreliable. Yet they contained some truth. One had explored only the elephant's leg, another his ear, and the third his trunk. Their descriptions were true to their experiences and observations. Yet one could not gain a correct conception of an elephant from the description of any or all of them.

In just such manner there are many who investigate some one angle of Christianity and try to foist their findings upon the people as a description of the whole. Naturally others, who have investigated another angle, come along and contradict them, and claim that their description embraces Christianity in its entirety. Therefore an argument.

To avoid any argument I state here frankly that I make no claims that this book contains an authoritative exposition of all, or any, of the principles of Christianity. It holds merely my personal views which are the product of long and earnest study of the subjects treated.

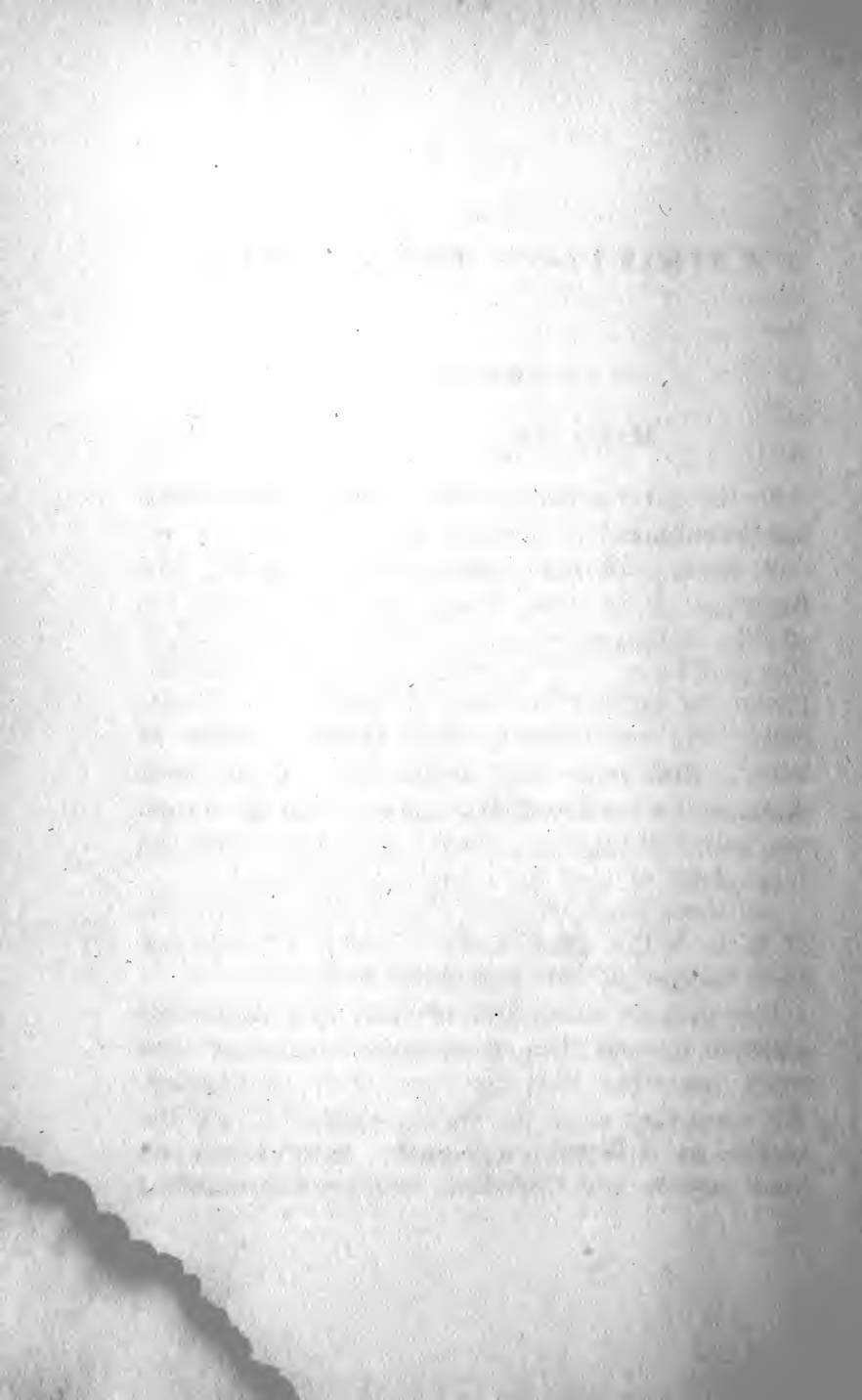
My treatment of the principles of Christianity as herein set forth is purely intellectual. I make

no appeal to the emotions. My aim is merely to place before you the perspective of one who was brought up in opposition to Christ and Christianity, and who was therefore compelled to employ REASON before the emotions or the will could be influenced. I lay claim to nothing new or original. I am just giving you a view of the very same things you have long looked at, but from a different angle.

If anything I say appeals to you, and you find that you can endorse it and subscribe to it, you are welcome to appropriate it. If, on the other hand, you find that you cannot agree with my deductions, discard them. It is to me a matter of utter indifference whether you agree or disagree with me. I have laid the table and placed before you what I think is a pretty good meal. If you find anything you like, help yourself. Whatever does not appeal to your palate let alone. I have done my best in the capacity of host, and whether my viands do or do not please you I trust that you will at least appreciate my hospitality.

HARRY LYON BRENNER.

Kansas City, Mo., February 1, 1915.



CHRISTIAN EFFICIENCY

CHAPTER I.

MAN'S RELATION TO GOD.

In the development of the religious idea which has culminated in present day Christianity we find many different conceptions of God. The Egyptian Jews first thought of Him as an ineffable, transcendent and mysterious diety; one of the pantheon who selected them for a nation. Later He became to them a tribal, or national diety. He was their military leader, a "man of war." Still later they acclaimed Him as their King, and worshipped Him as a Sovereign Ruler, majestic and mighty. Then Christ gave them the conception of God as a Loving Father.

All these conceptions are true, but not any one of them is the whole truth. God is all that has been mentioned, but also much more.

Our present conception of God, judging by our attitude toward Him, is probably the lowest and most unworthy that has ever been entertained. We treat God as if He were a suppliant, and His church as if it were a beggar. Everywhere we hear pastors and Christian workers representing

God as standing with outstretched hand, continually begging; "Please give—Please give." He is always humbly soliciting a little of our time, of our energy, of our money. And we talk proudly of GIVING God of OUR possessions. We seem to think that we are doing Him a great favor if we spend a little time in worship each week, and if we pass Him a dollar or two for the advancement of His work.

My proposition is, GOD, THE CAPITALIST.

Although we may not see all of its details it is self-evident that God is perfecting a great plan in this world. His plan can be neither hindered nor overthrown. It is inevitable. This is manifested in His dealings with the children of Israel. When the Jews were helpless slaves in Egypt it seemed that his promise to Abraham must fail of fulfillment. Then God raised up Moses. The death of Moses appeared for the moment an irreparable calamity. But God had prepared a Joshua to continue the work. He raised up Judges and Prophets and Kings; He sent Christ and the Apostles, Martyrs and Reformers, all in due season, so that His plan has continually advanced. Through it all man has been a co-laborer with God.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou

are an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matt. 25:14-30.

From the parable of the Talents we learn that God is a great Capitalist who deposited his wealth with his servants with instructions to invest it for Him. He did not Give it, but only Loaned it to them. He made it plain that at some later date they would have to account to Him not alone for the original sum which they had received, but also for the profits, or at least the interest, on His money.

It is worthy of note that after these servants had received their Master's wealth they themselves were no richer than they had been before; except in responsibility. None of them could say "I have five talents," or "I have two talents," because it did not belong to them. It was still just as much their Lord's as if it were in His vault instead of in their pockets.

Today it is quite common to hear people refer to what they term "My Business," "My Income," "My Money." They do not seem to realize that they have no business or money of their own, that it all belongs to God, and that it is merely deposited with them to invest for Him. There is coming a day when you will be unable to spend one cent of your financial holdings. The business which you so laboriously built up will pass on to other hands, and will be conducted by men who perhaps will utterly disregard the policy which represents your individuality therein. To them your name will be but a tradition.

You have probably heard the story of the rich Baltimorean who directed that after his death his body should be placed in a casket having two arm-holes, and that, with his hands protruding from these arm-holes, he should be conveyed through the streets of his city. He wanted the people to see that with all of his vast wealth he was going to his account with God empty-handed.

He realized that his wealth was but loaned to him for a short time.

You speak of your home, but it is not yours for keeps. Within a few years those rooms filled with a thousand tender associations will be occupied by total strangers to whom they will be nothing but walls and floors and ceilings. Even a wife, or a husband, is but a temporary loan from God. There comes a time when you must stand beside an open grave in a last farewell to the earthly remains of the one you love best. Your children are under your care and direction but for a short time. It will not be long before they have left the "nest." Your abilities are but a matter of a few years. And even your body will be stripped from you some day and given back to Mother Earth. Without money or business or home or wife or children or body—just a naked soul—you will stand before God to give account to Him for those things which were entrusted to your care for a little while. And He will demand not only the original capital intact, but interest as well.

We are told in the parable that one man, instead of investing his Master's money hid it safely away. He was at least honest. He did not waste any of it, nor did he spend it upon himself. He gave back to his Lord every cent that the Lord had given him. But that was not enough. God demands his own with interest. "Cast ye

the UNPROFITABLE servant into outer darkness" was the awful doom that smote upon the ears of the horror-stricken INEFFICIENT servant.

Do you repudiate God's ownership of all that you have and are? Do you call it yours and use it in accordance with your pleasure instead of God's will? Do you accumulate and invest for the purpose of passing on to your children and other beneficiaries, as if it were yours to dispose of as you will? Or do you hold it instead a loan from God to be invested for Him? There are many Christians today who are living in such manner that when they are called to account they will not be able to return God even the PRINCIPAL, let alone any interest. Remembering the fate of the servant who returned the one talent intact, what think you will happen to the one who is not able to do even that well?

There is a beautiful legend told about Rabbi Meir, a contemporary of Jesus. This Rabbi was a very devout Jew and a great teacher. It was his custom to spend every Sabbath (from starlight on Friday until sunset on Saturday), in the Temple in prayer and teaching. He had a very pious wife and two sons of tender age.

One Sabbath, while he was in the Temple, his two sons at home were taken suddenly ill, and in a short time died. Their mother had them conveyed into an upper chamber and laid upon a bed. And because the Sabbath is the "Lord's Bride,"

and therefore a day not suitable for sorrow, she waited until evening should come before breaking the news to her husband.

At the evening meal Rabbi Meir inquired after the absent sons. His wife evaded the question by telling him that they were not far off. Then she said: "Rabbi, I have a question of law to ask you. A long time ago a friend told me that she was compelled to go on a long journey. She had two very precious jewels, but she was afraid to take them with her, and had no place to hide them. She asked me if I would take care of them for her, and I said I would. Now this friend has returned, and asks me to restore her jewels to her. Shall I do so, Rabbi?"

"My good wife," replied the Rabbi, "I am surprised that you should even ask such a question. Have I not taught you that God requires absolute honesty? Of course you should return those jewels, and you should do so freely, and gladly."

"Before I return them," said the wife, "I would have you look at them. Come with me."

She took him to the upper room, and pulling back the sheet disclosed their two sons lying still and white in death. In an outburst of anguish Rabbi Meir threw himself upon the lifeless bodies, crying out, "Oh my sons, my sons! Would to God I had died in your stead."

Gently his wife drew him off the bed, and said: "Rabbi, these are the jewels. But did you not say

that they should be returned freely and gladly?"

"Wife," answered Rabbi Meir, "thou art more righteous than I. The Lord hath given, the Lord hath taken away; blessed be the name of the Lord."

God is a great Capitalist. All that we have, and are, belong to Him. They are entrusted to our care for a short time merely for the purpose of investing for Him. There is no room in the Kingdom of God for anyone who is dishonest, or lazy, or inefficient. The unprofitable servant is outcasted. God wants RESULTS.

This capitalist is our Father. We are not servants, but Sons. We are members of the firm of "God and Sons." All of the capital and the stock belong to Him. As members of this firm our only business is the advancement and the upbuilding thereof. Happy are we if we are found faithful and profitable, for great is our reward. But woe! unto us if we are found to be thieves and embezzlers appropriating the firm's money or goods to ourselves. Dire are the consequences.

May God's pronouncement upon you in the day of reckoning be, "Well done, good and faithful son."

CHAPTER II.

MAN'S DESTINY AND MISSION.

"The earth is the Lord's, and the fulness thereof."

There is a Biblical distinction between "earth" and "world." By the "earth" is meant all that God has created and is managing. By the "world" is meant the people in their self-directed activities, principally those which are opposed to God's will and His principles of righteousness.

The earth, therefore, is the Lord's, and all nature is His capital.

Everything which He has created has a DESTINY to attain and a MISSION to fulfill.

If I show you an acorn you know at once that its Destiny is to become an oak tree. The Destiny of one seed is a blade of grass, of another a vegetable, of a third a flower, etc.

One lump of metal is sent to a gun factory, and by virtue of that fact it is Destined to become a gun. Another lump of the same metal is sent to a scale factory, and its Destiny is to become a pair of scales.

All Destinies are fixed by nature, by providence, by God. This is clearly evident in the laws governing reproduction of species. An egg

cannot hatch a mouse, neither can an acorn produce a fish.

While the Destiny of every created thing is fixed by God, (without the consent or co-operation of the thing itself), yet the attainment of Destiny is dependent upon environment. The acorn will not become an oak tree unless it has proper soil, nourishment, sunshine, rain, etc. It is only under proper conditions that the rosebud attains Destiny and becomes a full grown expression of God.

One great advantage which we as human beings have over the rest of creation is that we are able to select our environments. You can place yourself under conditions that will develop within you a knowledge of good, and proper abilities for expressing that knowledge. Or else you can place yourself under such conditions as will develop within you all of the possibilities for bad which your nature contains. In order to attain Destiny you must be careful to shun evil environments, and just as careful to let slip by no opportunity of placing yourself under good influences.

Probably by this time you are aware as to what I mean by Destiny. Destiny is FULLNESS, COMPLETION, PERFECTION. Christ said, "Be ye perfect, even as your Father which is in heaven is perfect." The Greek word which is here translated "perfection" means "completeness."

Now, whenever anything has attained Destiny its Mission naturally and inevitably follows.

Behold a beautiful rose. It has attained Destiny—Perfection. It may be selected to adorn some fair lady's hair, or to rest upon her bosom; or perhaps it will be chosen to bring cheer and consolation into a sick room; or it may be its mission to render a little honey to some passing bee, and its fragrance to the vagrant breeze. The Destiny of a gun is to shoot straight; that of the scales to weigh accurately. Once they have attained Destiny, Perfection, they are sure of Mission.

Your Destiny is to become a MAN. When I say "man" I mean it in the Biblical sense. I mean it with all that it implies of Greatness, Goodness and Nobility. I mean it as David did when he said, "What is man that Thou art mindful of him * * * Thou hast made him BUT LITTLE LOWER THAN GOD." "To as many as believed on Him to them gave he the power to become the SONS OF GOD." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, for when He shall appear we shall be like Him for we shall see Him as He is."

I am altogether out of sympathy with that false humility which causes a man to brand himself a "worm." I cannot understand why anybody should think that groveling, and going about with a dirty face, unkept hair and unsightly clothes,

should be more religious or more pleasing to God than cleanliness and neatness and uprightness. To my mind God is an Artist, and a lover of beauty. He has painted the rose and the lily, has put the color into the apple, the blush upon the peach; He has made beautiful the sunset and the sunrise. It seems clear that to be beautiful in appearance, action and character must be pleasing to His nature. Yet there are many who, by their uncouth manner, conversation and appearance, render our beautiful religion repugnant. Jesus was humble, but He never crawled. He walked erect.

The rose, or the gun, or the scales, neither seek nor select their missions. Each is found and selected by its own mission. Neither are their missions confused. The gun is not selected to weigh with, nor the rose to shoot with.

If you attain Destiny your Mission will discover you. Do not worry about it, nor seek it. But if you do not attain Destiny you will have no mission. The frosted rose remains unplucked, and the only place for imperfect guns and scales is the scrap heap.

To attain Destiny you must be true to your manhood. By harmony with God, His laws and ideals, you will grow into perfection in conformity with your character. Your Destiny is like no one else's. Do not try to imitate. Be true only to yourself, and keep your heart and mind open

to receive the impressions which God desires to convey to you. Thus you will attain Destiny naturally, as the rose, under proper environment, grows into perfection in harmony with its own character. And God will take care of your Mission.

It may be your Mission to represent the Father and to co-operate with Him in the sphere of real estate, or banking, or teaching, or laboring, or preaching, or housekeeping. All missions are of equal importance to God. Sometimes we think of the minister as having a higher mission than others. As a matter of fact, if all the preachers were to die suddenly God would still remain, and there would still be enough truth left so that the world might struggle through. But how hard would it be if all the farmers should die off! And what would happen to this old world of ours if all the mothers should be taken away?

We are accustomed to thinking that the number of jewels that our Heavenly crown will contain depends upon the number of souls we have brought Christ. My friend, if I, an evangelist, have the opportunity of winning a thousand to Jesus during my life time, and you, a banker, or a housekeeper, have not the opportunity of winning even one, if you are in every respect true to your mission, and I fall short by only one of my possibilities, your reward in Heaven will be greater than mine. For you will have been more

faithful than I. See the Parable of the Talents.

You may be sure that you have attained Destiny, and are in Mission, if the sole purpose of your existence is "to manifest the Father." As Jesus said, "Wist ye not that I must be about my Father's business." You will then reflect the Father in your appearance, in your conversation, in your manner, in all of your activities; business, social, domestic and religious. You will manifest Him naturally, without conscious effort, as the perfect rose naturally looks beautiful, as the perfect gun naturally shoots straight. All who associate with you will be attracted by you to God; they will "see your light, and glorify your Father which is in Heaven."

AN ANALYSIS OF TRUTH.

Let us begin this subject with an examination of the three principal elements which it contains: REALITY, TRUTH and KNOWLEDGE.

Reality is the Fact, the Thing itself.

Truth is a Formula that expresses Reality.

Knowledge is a Perception of the correct Formula.

For example, this book is a Reality. The formula "This is a book" expresses the reality; therefore it is Truth. If I should say, "This is a hat," it would be untruth because it would not express the reality.

The roundness of the earth is a Reality. It was so in ancient times as well as now. The correct formula is, "The earth is round." The formula of the ancients, however, was, "The earth is flat." Therefore they believed an untruth with respect to the earth's shape.

There are many different kinds of truth:

ETERNAL TRUTH. The formula " 2×2 equals 4" always was, is and shall be, Truth. So with "God is Love." That was the nature of God always, and whoever thought differently held an untrue conception.

TEMPORAL TRUTH. "It is snowing." "There is war in Europe." "The price of eggs is 40 cents a dozen." These are samples of Temporal Truth.

UNIVERSAL TRUTH. The necessity of food to sustain life, and the fact that fire burns, are of universal application.

PERSONAL or INDIVIDUAL TRUTH. A person tells me his age is 25. That is Truth only for one year. A year from now that same Formula will not express the then Reality.

We might mention also **POSITIVE TRUTH**, **NEGATIVE TRUTH**, etc., etc.

Truth, whether eternal or temporal, universal or personal, is Inviolable. You cannot destroy it, or alter it. You may usher out a Temporal or an Individual Truth by changing the Reality, thereby instituting a new one. But while a Truth

is in force you must conform to it, and regulate yourself by it, or take the consequences.

For instance, a woman takes from the medicine chest a bottle labeled, "Headache Tablets." In reality the bottle contains bichloride of mercury. The label does not express the Reality, therefore it is an untruth. The woman swallows the tablets, thereby disregarding the Truth and conforming to untruth, and pays the price with her life.

While truth is Inviolable it may be disregarded through ignorance, as in the case of the woman just mentioned, or it may be disdained deliberately, as when a drunkard continues his booze although he understands the truth as to its effect upon him.

Whether Truth is disregarded or disdained the consequences are equally sure.

The ancients suffered the consequences of many wrong Formulas, or untruths. Thinking the earth flat they had very little commerce. They were afraid to sail out upon the sea for fear of falling off. They believed that plagues and epidemics were visitations from an angry god. For that reason they had no sanitation. Had they known the truth about germs and microbes and sanitary laws there would have been no angry god, and no plagues. They believed in oracles, and became the victims of a gigantic swindle. They believed in the "divine appointment of kings," and voluntarily shackled themselves.

Regardless of man's belief—Realities remained Realities, and Truth remained Truth. The earth has not become flat to accommodate itself to man's belief, but man has changed his belief to harmonize with Reality, or Truth, as he discovered it.

Since some Truths are temporal, since some are dying out and others being born, it stands to reason that the search for truth must therefore be unending. It is of as much importance to discover and embrace a New Truth as it is to discard a Dead Truth.

A great many new truths have come into existence within the past one hundred years. A corresponding number of old truths have died out during that same period. Today it is Truth that one may talk to some one else a thousand miles away, that he may travel hundreds of miles within a few hours, that he may have the greatest musical talent in the world to amuse him in his own room by simply turning on his phonograph, that he may have light without lamps and heat without wood or coal, that he may travel under the water and over the earth. One hundred years ago it was Truth to say, "These things CANNOT be done." Today that formula is untruth. Truth is, "they can be, and are, done."

In every department of life there is an energetic search after Truth. The astronomer weighs the stars, the surgeon studies the intricacies of

the human body, the psychologist probes the human mind, the sociologist learns how both sides live, and the scientist spies upon the secrets of nature.

To this grand search for truth there is but one exception—Religion, Buddhism, Ismalism, Judaism, Christianity, Denominationalism, all cry, The Past—The Past. They say, Do not search the Scriptures, but believe. Believe what? Believe what they declare. Tell them that you do not want to believe, that you want to KNOW, and they call you a heretic.

Yet belief teaches that the world is flat, that witches and demons exist, that healings and resurrections have been and are performed by dead men's bones, that there is a purgatory which offers a splendid opportunity to bribe God with masses and candles, that the elements used in the sacramental service are transformed into the very blood and flesh of Jesus Christ, thereby making cannibals of us.

It was their blind belief, imposed by their church, which caused parents to burn their children to death in the belly of Moloch. It compelled the Hindu mothers to throw their offspring to the crocodiles in the river Ganges. It was responsible for the Crusades. It was the fuel of the terrible and bloody Inquisition. It caused "witches" to be burned in Salem, and is the only

foundation upon which denominational differences now rest.

Blind belief and bigotry go hand in hand. This bigotry it was that killed the prophets, that crucified the Messiah, that slaughtered the martyrs, and that exiled the Huguenots, the Quakers and the Jews.

It is the blind bigots to whom Paul refers as having "a zeal of God, but not according to knowledge." Certainly Paul knew from terrible experience the terrors of such a zeal. Many had he haled into prison, and many had suffered at his hand because of his misdirected enthusiasm. That was before he had come into a knowledge of the Truth. Unfortunately very few bigots ever learn the Truth. They are so cock-sure that they have it already that it is impossible for them to examine anything without prejudice and bias.

Why are not such things as I have above mentioned done today? Has truth changed? No. Man has simply discarded some wrong Formulas, and has discovered and is practicing a few additional correct ones.

In fact, we are now arrived at that period in our religious development when we must have a Faith not based upon belief or traditions or councils, but upon KNOWLEDGE. It is a case of everyone knowing for himself.

In passing we might note the fact that the truth bearers of all the ages have always been

Independent Thinkers. Moses, Isaiah, Christ, the Apostles, Luther, Calvin, Wesley, Melancthon, Newton—all these broke away from many of the religious beliefs of their day and church. They discarded wrong formulas and declared correct ones.

It is interesting also to note that Believers in every age have ever prosecuted Independent Thinkers. Yet later, when they themselves had gained a little more Truth, they faced about and worshipped their memories.

“YE SHALL KNOW THE TRUTH AND
THE TRUTH SHALL MAKE YOU FREE.”

John 8:32.

Here we have a triple proposition: TRUTH, KNOWLEDGE, FREEDOM.

We have seen that lack of knowledge of the correct formula, or TRUTH, or knowing the wrong formula, which is untruth, leads into error and bigotry, intolerance, fear, superstition, etc. But “Ye shall KNOW the TRUTH.”

To lack Truth, or to know untruth, is like walking in darkness or in semi-darkness. In one case we are either afraid to move lest we fall over some obstruction or into a ditch, or else we actually do fall into the ditch of superstition and intolerance. In the other we see fearful forms and phantasms that seem always ready to pounce upon us.

TRUTH MAKES FREE. It frees you from fears and worries and restrictions. It makes clear that God is your Father, and that you are His son. It rends the veil, and gives you entrance into the Holy of Holies. It enables you to commune with Him, and to be led by Him. It makes unnecessary any rites or ceremonies or go-betweens in your relation to your Father. It makes it unnecessary for anyone else to tell you what is the will of God for you, for God the Advocate Himself is your Teacher.

It is like walking in the light. You see clearly. You travel the pathway without stumbling, or wandering. The golden sunshine warms you, and the gentle breezes refresh you. You enjoy the beauties of the blue sky and the fleecy clouds. The trees whisper to you, the flowers nod to you, and the birds sing beautiful love songs into your ear. And within you dwells always a consciousness that your Savior accompanies you. There rests upon you a spirit of contentment and deep peace. Your pilgrimage is accompanied by constant happiness, beauty and love. Truth indeed makes you free—free to enjoy the wonders and the beauties and the blessings of our matchless religion—a personal and individual ONENESS WITH GOD.

AN ANALYSIS OF SIN.

The importance of this subject would be hard

to over-estimate. By some churches the doctrine of sin has been held as a club over the heads of its communicants. With it they have laid upon the people a heavy burden of confession, penance and fear.

Among the communicants of the more liberal churches the doctrine of sin has been a source of confusion and misunderstanding. Very few of them, in fact, can tell what their ideas with respect to sin really are.

The Hebrew word CHET, and the Greek word HAMARTANO, both translated SIN, mean "missing-the-mark." The idea is that of an archer aiming at a bull's eye and failing to hit it.

SIN IS LAWLESSNESS.

"Every one that doeth sin doeth also lawlessness; and sin is lawlessness." 1 John 3:4.

The Hebrew nation was theocratic. All of its laws were by commandment, and all were religious. There was no distinction between sacred and profane laws. The moral, political, ritual, priestly, prophetic, ceremonial, dietetic, sanitary, and other statutes were all religious, and comprehended under the title, The Law.

Even such things as the washing of hands, the cleansing of dishes, the kinds of food that might be eaten, the distance on a Sabbath day's journey,

intermarriage, etc., were all regulated by Divine Commandment, and constituted part of THE LAW.

Today conditions are different. We are not under a theocratic form of government. There is no Religious Law. The nearest approach to it is Church Law.

There is a sense in which we are "under the law." There are certain laws which control all creation, animate and inanimate. Saint and sinner are alike amenable to them. They are the NATURAL LAWS. And inasmuch as the Creator made these laws they are divine, and an expression of His will.

SIN IS LAWLESSNESS. You cannot break a natural law, nor even bend it. You can OVERLOOK it ignorantly, or DISREGARD it unconsciously, or DISDAIN it deliberately. You can be lawLESS. In any case you will have to give a reckoning.

Natural Law is Cause and Effect; you cannot have the one without the other. And every Effect is at the same time a new Cause which is inevitably followed by another Effect.

"WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP." This is a Natural Law, and is as absolute as that the sun shines.

I do not know very much about the next world. I know neither the location nor the condition of Heaven or Hell. Neither do I know the state of the glorified or damned souls. I am speaking

only, as does the Bible, with respect to this world. And in this world, I find there is no such thing as FORGIVENESS OF SINS.

Consider a railroad wreck. Who was responsible for it? Was the engineer because of carelessness, or train robbers through viciousness, or the corporation through neglect, or the train dispatcher through error, or just some natural circumstance like a heavy fog, or a swollen river? NATURAL LAW is blind and does not consider the moral aspect of any act. Whosoever, be he guilty or innocent, saint or sinner, rich or poor, male or female, young or old, whosoever, I say, gets in the way of NATURAL LAW is ground to pieces. It makes no difference as to who caused the wreck. The engineer, the passengers—all who are caught in it must suffer.

An old broken-down sinner gets "saved." For many years he has been a booze fighter. He mistreated his wife and abused his children, dressed them in rags and tatters, starved them, and kept them in the filth of the slums; all to satisfy his appetite for drink. His wife finally died of a broken heart. His sons, because of his example and their environment, wound up in the penitentiary; his daughters became outcasts. Though his daughters never married yet they ushered into the world a brood of children to be brought up as they had been brought up. Now this old sinner, I say, gets converted. He says his sins have

been forgiven. But have they? NOT A SINGLE SIN HAS BEEN FORGIVEN SO FAR AS THIS LIFE IS CONCERNED. His conversion does not bring back his wife from the grave. Nor does it make honest men of his sons, or decent women of his daughters. The evil which he started goes on. And when he stands before the Judgment Bar at the last day he will have to face, perhaps, thousands of his grand-children and great grand-children whose lives and souls he had wrecked by his viciousness.

Sometime ago we read in the papers of a young man who had seduced a young girl with a promise of marriage and then, when she was near childbirth, had killed her. Before he was executed he became converted and was happy in the prospect of an eternity of joy with the pure in Heaven.

But the Results of his deed still continue, and will forever. For in killing that girl and her unborn child who can tell how many generations he laid in the grave with them? His crime has changed the history of the world for all time to come. Perhaps some great man or woman might have been given to the world by the offspring of that murdered unborn child. Suppose that while she was in pregnancy the mother of Moses, or of Socrates, or of Christ, or of Paul, or of Napoleon, or of Columbus, or of Washington, had been

killed. How great would have been the loss to this world!

If your theology assigns to this young man a place among the glorified in Heaven, and gives him a golden crown and a harp, and puts a song in his mouth, I have no objection. For I admit frankly that I know nothing at all about the next world. I do know that in this world he was a seducer, twice a murderer, a liar and a perjurer. By the same token if you wish to consign the girl, whose only wrong was that she "loved not wisely but too well," and that she was weak and trusting, to eternal torment because she was killed suddenly and did not have time to utter a prayer, to that also I have no objection. What I say is that in this world they both paid the price of their sin, and that in this world the result of their deed must go on forever.

But THE LAW spoken of in the Bible always refers to Religious law, and that means the laws pertaining to a theocratic form of government. These laws deal with sacrifices and atonements, forms, ceremonies, etc., etc.

Christ is the fulfillment and the end of all Religious Law. Christianity is not a system, nor is it a list of "DOS and DON'TS." It is a Vital Relationship between Man and God, a Oneness with the Father, a Partaking of the Divine Nature, a New Birth, a Life. Therefore—there is no such thing as religious law for the Christian.

"But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust." 1 Timothy 1:8-11.

The law, says Paul, exists only for the ungodly. It is devised to restrain the unrighteous, and to protect the righteous. God does not say "Thou Shalt Not Steal" to the Christian, because he does not need any such restriction. The Christian has no desire to steal. He is honest because it is his Christ nature to be honest. God commands the unrighteous not to steal so as to protect the Christian.

"For sin shall not have dominion over you: for ye are not under law, but under grace." Romans 6:14.

"For until the law sin was in the world; but sin is not imputed when there is no law." Romans 5:13.

We are not under the law, and without law there is no sin imputed.

Now understand me. The Christian may com-

mit sin in the sense of short-coming or "failing to hit the mark." But God does not impute sin to him. In other words, the short comings of a Christian have their consequences as inevitably as the crimes of the sinner, but they are without GUILT, and not imputed by God.

Christ's disciples deserted him toward the last; Peter denied him and swore, and Thomas refused to believe. We do not learn that Jesus ever held these things against them.

"On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!"
John 1:29.

The mission of Jesus is to destroy, to remove, sin. If he does not accomplish that then is He not a Savior.

"But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." Romans 14:23.

The Christian must always work under positive and definite personal instruction from God. He must be SURE.

"To him therefore that knoweth to do good, and doeth it not, to him it is sin."
James 4:17.

In the story of the Good Samaritan the Robbers

were guilty of the sin of Commission, and the Priest and Levite of the sin of Omission.

“And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.” Mark 7:18-23.

As a matter of fact there is really but one form of sin, and that is the sinful condition of the heart, or character. Wrong DOING is merely the sinful heart in action. If a man is honest in character he does not steal; if he is truthful he does not lie. If the heart is righteous the actions are necessarily righteous also. That which inflames a sinner only disgusts a Christian, because his heart is pure.

“Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother’s way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself.” Romans 14:13, 14.

Since Christianity is an individual and personal relationship with God do not judge another man's actions. Nor let anyone else judge yours. First, be careful to see to it that you are carrying out God's will for you, and then be equally careful to see to it that you do not interfere with God's will for anybody else. God's will is not the same for all. Don't interfere with God by inducing a man to follow your ideas, instead of encouraging him to go direct to God for instructions.

"This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled." Titus 1:13-15.

This is a true saying. Many sinful acts are in reality but a wrong use of what is perfectly legitimate. Our normal passions and appetites are of God. It is no sin to eat, but it is a sin to glutton. Even the normal sexual desire is God-given, and therefore divine. Only its abuse is sinful.

"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Philip-pians 4:7.

If we have attained Destiny and entered upon

Mission, we have the peace of God to guard our hearts and minds so that nothing of evil can enter. We need not, therefore, despair of living a noble, pure, Christlike life. God has made every provision therefor.

“Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as He is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous; he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God.” 1 John 3:1-9.

Since there is no Religious Law we cannot com-

mit a Legal Sin. If the heart has been purified by Christ, and has become the habitation of God, we cannot commit a Moral Sin. And if the character is righteous, our actions will necessarily correspond to our inward condition and be righteous also. So that the true Christian "cannot sin because he is begotten of God."

AN ANALYSIS OF TEMPTATION.

We have seen that sin may be classified into three different kinds: LEGAL, MORAL, ACTUAL.

Sin may be differently classified as being of two kinds: INTERNAL AND EXTERNAL.

Internal Sin is a sinful, impure condition of the heart, or character.

External Sin is a wrong action. God judges us by Internal Sin, and man by External Sin.

External Sin is the fruit of Internal Sin. As the fruit of a tree indicates its character, so do a man's actions indicate his character. While the character of a tree is indicated by its fruit it is not determined by it. An apple tree is not such because there are apples hanging from its boughs. The apples are there because it is an apple tree.

"Ye have heard that it was said, thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to

lust after her hath committed adultery with her already in his heart." Matthew 5:27-28.

If a man's character is vicious, if he has Internal Sin, he is a sinner before God even though he commit no overt sins. A drunkard confined in prison may be sober for a long time, but he is a drunkard nevertheless.

"But each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." James 1:14-15.

All temptation has its origin in Internal Sin. It springs from the heart. There is nothing without a man that of itself constitutes Temptation.

Temptation is the stepping stone from Internal to External Sin.

Internal Sin is a LUST for something which is wrong.

Temptation is an opportunity to gratify that lust.

External Sin means indulging that gratification.

I have said that no External object or circumstance in itself constitutes a Temptation. Place a bottle of booze before two men, one a drunkard and the other a teetotaler. The booze will be a temptation to one, but not to the other. One has a lust for drink, and the other has not. An op-

portunity to steal forms a temptation to a thief, but not to an honest man.

A MAN IS NOT A DRUNKARD BECAUSE HE DRINKS:
HE DRINKS BECAUSE HE IS A DRUNKARD.

A MAN IS NOT A THIEF BECAUSE HE STEALS:
HE STEALS BECAUSE HE IS A THIEF.

Since Internal Sin is the parent of Temptation no man can escape being tempted unless Sin has been rooted out of his heart. All the prayers, tears, austerity and cloistering in the world will not avail so long as the heart is not pure.

“Blessed are the pure in heart: for they shall see God.” Matthew 5:8.

To escape temptation requires a new character.

But what of the Christian, the son of God, the one whose heart and character have been cleansed? Such a one cannot be tempted with evil. He can be tried, or tested.

“Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For he have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.” Hebrews 4: 14-15.

Christ was in all points tried like we Christians. He was not tempted as the sinner is. He was not tempted to theft, or lasciviousness, or

drunkenness, or any other evil. He could not be tempted by these things because he had no Internal Sin, no lust for these things. So with the Christian.

“Knowing that the proving of your faith worketh patience.” James 1:3.

The Christian may be tempted, that is tried, in many different ways. His temptation may be over-anxiety for Christ, which will cause him to run ahead of God. Or it may be an ambition for future glory, by which he is prompted to exploit the sinners, to bring them to God, in order that he himself might lay up greater treasures in Heaven. In that case he is not working for God, nor the sinner, but for himself.

The greatest temptation to which a Christian is subject I call Religious Hysterics. That is the temptation that overtook Jesus in the wilderness.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4: 1-4.

In other words, the Devil said to Christ, “If you are the son of God you have a great Mission

to perform. You have fasted now for forty days, and it is clear to see that you cannot last much longer. If you die what will become of your mission? I advise you to make bread out of these stones and eat, that you die not, and that your work perish not with you."

Jesus did not become at all alarmed or hysterical. He answered that He was not living by bread alone, but by the word, the instruction, of God. Since God had enjoined this fast upon him He would wait orders before ending it. If the Father made him fast till he died, that was His lookout. Jesus was concerned only about keeping in harmony with God's expressed will for Him. He knew that then everything was sure to come out all right.

"Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God." Matthew 4:5-7.

"If you are the son of God," said Satan, "jump off into the crowd below. God has said that his Angels will guard you so that no harm can come

to you. Compel Him to give evidence to the Children of Israel that you are His Messiah by putting Him to the proof on that promise. It will cause a great stir in the nation and will advance your mission wonderfully."

It is written "Thou shalt not make trial of the Lord thy God," replied Jesus. "I shall not be presumptuous. I can readily see where such an action would be apparently advantageous to my mission. But since the Father has given me no such instructions I shall not jump."

"Again, the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4: 8-10.

"See," said Satan, "before you are all the kingdoms of the world. Your mission is to save them. Make me an obeisance and I will give you these kingdoms, I will proclaim you as the Messiah, and will order the people everywhere to worship you. Within a few years, with my help, you can have saved the whole world. Otherwise you will be mocked, and jeered, and disbelieved, and crucified. Your work will be a failure, for at the end of three years your followers will be but

a handful. And after two thousand years, in Nineteen Hundred and Fifteen, your influence will be so little felt that all of Christian Europe will be shedding blood as if the Angels had never sung, 'Peace On Earth, Good Will Toward Men.' And in the meantime untold millions will die without ever having heard your gospel."

"Leave me, Satan," replied Jesus, "for you cannot tempt me. I have no desire to worship anyone but God, and I serve Him only. All that you say is undoubtedly true, but God knows it as well as you and I. If He had wanted me to be honored instead of mocked, and to reign instead of being crucified, and if He had wanted the world to be saved in one instant, He would have so ordered. I am content to go the way He directs."

Since a Christian cannot be tempted with evil it stands to reason that he must first undergo a change of character before he can be influenced to wrong doing. He is in the world, but not of it. He is like the diver, who is in the water—but not a part thereof. The diver is safe only so long as he keeps unbroken his connection with the upper world. So with the Christian.

"Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire lacking in nothing." James 1: 2-4.

The trials which come upon a Christian are a very necessary means to his development. As such they are to be welcomed.

From the way so many Christians whine about their trials, and their troubles, and their cares, one would think that they were suffering evil. Such Christians whine because they are weak, and they are weak because they whine. Their trials would be to them an instrument of grace and strength if they would but use them as such.

“There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.” 1 Corinthians 10:13.

You are not asked to bear more than others have borne, nor more than you are capable of bearing. God will make a way of escape with every trial, not that you may avoid it, but that you may ENDURE it. If you endure your trials cheerfully and gladly they cease to be trials, and you have escaped them.

We make so much of our trials today, but by comparison we really have none. Trials, to the early Christians, meant being treated with utmost contempt, being hounded from place to place, being arrested and scourged, being burned at the stake and torn to pieces by wild beasts;

it meant having wife, children, husband, dragged away and put to awful tortures. Yet these are the people who were told to rejoice in their great tribulations. How shall we, then, complain of our little annoyances? Only he that endureth trial, and rejoiceth in temptation, is blessed.

“Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.”
James 1:12.

AN ANALYSIS OF FAITH.

We have pictured God as a great Capitalist. We are his Sons and Agents. We represent him, each in his own sphere. God has a plan that covers all of creation, but we see only our little end of it. Faith is one of the virtues in our equipment, and it is essential to Mission.

Before entering upon an analysis of Faith let us discover just a few things that faith is not:

FAITH IS NOT A TOOL for prying open the secrets of the treasury of God. It is not a crowbar with which we can force the safe of Heaven.

IT IS NOT A WEAPON with which we may compel God to do things that we happen to think are desirable, or necessary, to be done.

IT IS NOT A MEANS to shift your job, and your responsibility, upon God.

IT IS NOT A MAGIC CHARM with which to work wonders.

To my notion, "holding on to God by faith", which properly means, "teasing God till He does what you want Him to do", is not faith at all, but PRESUMPTION. Since God is managing this world in accordance with his own plan, is it right to expect that you should direct God, or that He should direct you?

"Now faith is assurance of things hoped for, a conviction of things not seen." Heb. 11:1.

Faith is the ASSURANCE of our Hopes. Let me illustrate:

I ask a woman if her son is coming home for the holidays. She replies that she has not heard from him in years; that she does not even know where he is, but that she wishes that he would come home. That is Desire.

I ask another woman the same question. She tells me that her son is in the habit of coming home every Christmas, and that therefore she has hopes that he will come home this Christmas too. She does not know for certainty, but she is sure that if nothing prevents he will come. That is Hope.

I see this same woman a week later, and she joyfully informs me that her boy is coming home for Christmas; that she has received a letter from him in which he gave her the ASSURANCE that

he would come. That is Faith. For faith is the ASSURANCE of our HOPES.

FAITH ALWAYS RESTS UPON A PROMISE.

As to the function of faith, it is the MOTIVE POWER within us that moves us to the performance of God's will.

Abraham is called the father of those who had faith. What did faith do for him? It caused him to leave his home, and his native land, and go into a far country on the strength of a promise made to him by God. Had he not had faith to accept God's promise, and had he not believed God, he would never have left for Canaan on what would have appeared to him as a "fool's errand." Faith was the motive power that moved him to follow God's directions.

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and LAUGHED, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Genesis 17:15-19.

It is popularly thought that Isaac was born as a result of Abraham's faith. As a matter of fact, Abraham laughed scornfully at the idea that a man and woman of the advanced age of himself and Sarah should have a child. That does not look much like faith, does it?

"And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay: but thou didst laugh." Genesis 18:9-15.

And Sarah, when she heard the promise of Isaac, laughed also. In addition she lied. I very much fear that if the birth of Isaac had depended upon the faith of either of his parents, or both, it would never had come to pass. Isaac was born not because of the faith of Abraham, but because

of the FAITHFULNESS of God. He was true to His promise in spite of the lack of Faith.

“These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.” Genesis 6:9.

“Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.” Genesis 6:14.

“Thus did Noah; according to all that God commanded him, so did he.” Genesis 6:22.

In the story of Noah we are not told that God did all things that Noah commanded, but that Noah did all that God commanded. It was not Noah’s “faith” that brought about the flood. God told Noah that the flood was coming and ordered him to build an ark, and to bring his family into the ark. Noah was moved by his faith in God to build the ark, and to do what else God said. It was the motive power within him. Had he not had faith in God he would not have built the ark, and he and his family would have perished with the rest.

“Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war and go round about

the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Joshua 6: 1-5.

The Israelites had come up against Jericho. The question was how to take that fortified city. God solved the problem for them. He told them if they would march around the walls of the city once each day for six days, and seven times on the seventh day, and blow their trumpets and shout, that the walls would fall. Their faith in God prompted them to do what would otherwise be an absurdity.

Suppose that some such tactic, though backed up by any amount of praying and "faith", were tried during the present European conflict. Without a previous assurance from God, do you think it would work?

Did the Disciples of Jesus Christ gain their power by forcing it from the Master through much "faith"; by begging and entreating and teasing? Or did Christ bestow it upon them voluntarily, because it was in harmony with God's

plan that they should have it? When they were sent forth to heal the sick, and to raise the dead, and to cleanse the lepers, and to give sight to the blind, their faith was simply the motive power that moved them to go out and exercise the healing virtue which had been bestowed upon them.

I have stated that faith is the "motive power" which moves us to carry out the will of God for us. The conception of many to-day seems to be that faith is rather a power with which to move God. It is used as a means of compelling God to do what we ought to do.

A Christian cries lustily to God to save souls. If God were saving souls without human instrumentality the world would have been saved long ago. God loves the sinners infinitely more than the most earnest Christian possibly can. And I cannot see why He should want to be teased and begged to do that which it is His earnest desire to have done.

If "faith", or teasing God, is the proper thing in soul saving why spend millions of money and waste thousands of lives annually in our efforts to evangelize the heathen? Why not all the churches of America unite in prayer and "faith" some day so mightily that all India, or China, or Africa will be saved in a flash? It will not work because you CANNOT PUT YOUR JOB UPON GOD'S SHOULDERS.

You pray, "God save souls", and God answers,

"you save souls." That is your work, Christian.

You pray, "God bless the sick," and God says, "you bless the sick." Remember the "Inasmuch."

You pray, "Lord help our church," and then sit back expecting God to do it. God says, "you help the church."

You pray, "God bless the poor," and then let them starve to death. God says, "you bless the poor."

You pray, "God bless my family," and God says, "you bless your family."

The kind act, the tender word, the loving caress, the gentle reproof, the Christian exhortation, the encouragement, all such blessings to your family can come only through you. God will not substitute for you.

I heard of a case where in many years a man had not once taken out his wife in company. During that time he had hardly given her a kind word, had never told her how nice she looked, or how sweet she was, or how much he loved her. He treated her as a mere matter-of-fact. Several children had been born to them, and he declared that her sole duty was to minister to them and to him. She wasted away to a mere shadow. One day she confided to the minister's wife that she was starving for a kind word, for a caress; that she was dying because of the lovelessness of her life. It happened, fortunately, that this man happened to attend some meetings where his eyes

were opened. He changed and became a loving husband and father. His wife took a new lease on life, and today she is happy and healthy.

The point of this story is that this man was a Christian, a church member, and prayed that God would bless his wife. He tried to shift his job to God's shoulders.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Numbers 21:7-9.

The Israelites had murmured against God, and they had been bitten by firey serpents whose sting was death. They cried to Moses, and Moses interceded for them. God said, "Erect a brazen serpent upon a pole, and whosoever looks upon it shall be healed of his sting, and live."

Now we know perfectly well that it was not the serpent that healed those Israelites. If God had ordered a frog or a cat erected it would have been just as effective as the serpent. We know

that it was not the "faith" of the Israelites, for any amount of "faith" without the required "look" would not have been effective. It was God who did the healing. The faith of the Israelites moved them to take the look at the serpent which God had given the assurance would heal them. Had they not had faith to accept God's assurance they would not have looked, and therefore would not have been healed.

We must be careful not to make a divinity of an abstraction like Faith. Faith can do nothing of itself—it is an attitude of mind. Its function is to lead us to do things. Let us not therefore make a God of it, and attribute to it powers which belong only to the Almighty.

Before examining the next illustration let me make a few remarks regarding the relation of Mind to Health.

It has been scientifically demonstrated that emotions such as hate, fear, worry, anger, etc., poison the body and undermine health. On the other hand, contentment and happiness and harmony with God, man and nature promote health. A Faith that "all things work together for good to them who love God" eliminates worry, and "perfect love casteth out fear." He who is a son of God should enjoy good health, for all the malignant influences have been expelled from his mind, and he is filled with divine influences.

“And a woman, who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.” Mark 5:25-29.

Jesus did great works. It is a wonderful thing to have healed that woman who had been ill for so many years, and had suffered so much. But greater work shall we do, Jesus tells us. Would it not have been a greater work in the case of that woman to have prevented her illness, and thereby to have saved her from years of suffering and from poverty?

OUR GREATER WORK IS PREVENTION.

I deem it a great work to see an old sinner come to Christ. But when I contemplate his mis-spent years, and the evil he has promulgated, when I consider how useless he is now to God and to man, I feel that it would have been an infinitely greater work to have saved him when he was a boy. It would have saved his wasted years, and prevented the vile influences of his life. THE

SUNDAY SCHOOL IS OF AS MUCH GREATER IMPORTANCE THAN THE REVIVAL AS PREVENTION IS GREATER THAN CURE.

“And if I have all faith, so as to remove mountains, but have not love, I am nothing.”
1 Corinthians 13:2.

“But now abideth faith, hope, love, these three; and the greatest of these is love.” 1
Corinthians 13:13.

Faith, as you see, is but a minor virtue. Love is greater than faith. If we supplicated and strove as earnestly for the “greater” LOVE as we do for the “lesser” FAITH we would be better Christians.

Faith in God is always accompanied by faith in self. As a Son of God in harmony with my Father, and having his love and protection, and with all the spiritual forces of life to aid me in my mission, why should I fear, or why should I crawl? You will not find in the writings of the Apostles except what rings out with a note of personal triumph, and power, and joy. “All things work together for good,” “I have fought a good fight,” “I can do all things through Christ.”

Thank God for a triumphant faith—a faith that moves me to Oneness with God, and to the possession of all the God-given powers and attributes.

AN ANALYSIS OF PRAYER.

Prayer always is determined by, and harmonizes with, our conception of God.

For illustration, let us note the development of the prayer idea in Israel.

Once the Israelites were a people without Prayer because they were a people without a God. They were slaves in Egypt. Heavily oppressed, they had no Deity upon whom they could call for help.

As the Israelites were a people without a God, so Jehovah was a God without a people.

“And I will take you to me for a people, and I will be to you a God.” Exodus 6:7.

By mutual agreement, negotiated through Moses, Jehovah adopted the Israelites to be His people, and they adopted Jehovah to be their God. He became the God of the Israelites only—a national God, like the deities of other nations.

To the Israelites Jehovah was then the mysterious “I Am.” He was a great Wonder Worker who had sent the plagues upon the Egyptians. He had also proven himself a great Deliverer. When they, without organization, or training, or arms, had been trapped by Pharaoh’s hosts at the Red Sea their God had proven stronger than the God of the Egyptians and had delivered them.

But He was a God afar off and unapproachable.

“And the Lord said unto him (Moses), Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.” Exodus 19:24.

“And they said unto Moses. Speak thou with us, and we will hear: but let not God speak with us lest we die.” Exodus 20:19.

In the wilderness Jehovah drew a little closer to the Israelites by means of the Tabernacle and the establishment of the mercy seat. He dwelt in their midst, and governed them from between the wings of the cherubim on the Ark.

Jehovah formed the Israelites into an army, and established a military camp. They now thought of Jehovah as a great Military Commander, the “God of Hosts,” and “a Man of War.” Jehovah had organized them by tribes, regulated them by laws, guided them by a pillar of light and a pillar of cloud, and had instructed them for forty years. At first Jehovah had fought for them, as at Jericho and the Red Sea; later, He fought with them—that is, He gave them the victory.

After He had driven out the Canaanitish nations and had given Palestine to the Hebrews, Jehovah became their King. He established a Theo-

cratic form of government based principally upon sacrifices and atonements and sacerdotal requirements.

Through all this period the Hebrews had no personal contact with their God. They could approach Him only through intermediaries and intercessors, such as Moses, the Judges, the Prophets and the Priests.

When the Hebrews elected an earthly king then Jehovah was elevated in their conception to be an Over King, or "King of Kings." His court was the wonderful temple built by Solomon. As the court of their earthly king was remarkable for its brilliance and splendor, so must the court of the King of Kings be still more glorious and majestic. For that reason they surrounded the worship of Jehovah with great pomp and ceremony.

When the people began to pray to their King of Kings they followed the pattern which prevailed in the court of their human king. They approached Jehovah with extreme deference and humility and self abasement, and with extravagant praise. Their prayers were set forms of speech, and usually consisted of flowery encomiums of Jehovah, oriental flattery, and petitions that they might be favored of God.

At first their petitions were national in character. That is, they begged for the safety and prosperity of their nation, and the confusion of

their national enemies. Presently, however, they turned courtier, and were begging for personal peace and prosperity, and the confusion of their personal enemies, though they might be Hebrews like themselves. The Psalms of David give many examples of this form of prayer.

The idea that God is "King of Kings," and that He must be approached with flowery flatteries and supplications for national and personal favors, was current even in the time of Christ. The expectation and desire was for a Messiah who should deliver them from Rome as they had been delivered from Egypt; who should rule over them in great splendor, who should give them prosperity and dominion over all other nations.

Christ gave to the world a new conception of God, and of our relation to Him. God, he declared, is the UNIVERSAL FATHER, and all mankind are His children. Thereby He repudiated the idea of a chosen people, teaching that with God there is no longer "Jew or Gentile."

PRAYER CAN BE TRUE ONLY WHEN IT IS BASED UPON THIS CONCEPT.

For the purpose of clearness I shall here name a few things that prayer is not:

PRAYER IS NOT A LICENSE TO BEG. If you who are parents were approached by your children only when they wanted something from you I do not think that you would feel either very flattered or happy about it.

PRAYER IS NOT A MEANS OF INFORMATION TO GOD. God knows all you can possibly tell Him.

PRAYER IS NOT A CONGLOMERATION OF HIGH SOUNDING PHRASES, NOR A BOUQUET OF ORIENTAL FLOWERS. God desires not flattery.

PRAYER IS NOT A VEHICLE FOR PREACHING. Many pastors and Christian workers have a habit of sneaking in a lot of advice and admonition for the congregation in their ostensible prayers to God.

PRAYER IS NOT SO MUCH AIR STIRRED UP BY THE LIPS FROM A SENSE OF DUTY. If it is a duty it is no prayer. There is a vast difference between "saying your prayers" and "praying."

Remember that God is **SUPREME**. You are a co-laborer with God, but not He with you. You are working **WITH HIM**, but He does the planning and gives the instructions.

People often ask me: Does God answer your prayers? If they mean does God do what I ask Him, the answer is, No. It is my business to do what He asks.

IS PRAYER A MEANS OF INFORMING GOD, OR OF BEING INFORMED BY HIM?

IS IT A MEANS OF DIRECTING GOD, OR OF BEING DIRECTED BY HIM?

The average prayer is not answered because it

is Incomplete. It usually consists of giving God some information, throwing the responsibility upon Him, and then running away.

Remember that God is more anxious to save souls, to feed the hungry and to minister to the sick than you possibly can be. Your incomplete prayers along these lines are vain. For if God could be moved by your prayers to do these things, how much more would He be moved by His Love, even if it were not backed by your prayers? God does not need you to tease Him. He needs your help, for you are his co-laborer.

Every true prayer must end with a consultation—"Lord, what shall WE do about it?" You and He are "fellow-workers together."

True prayer means laying the matter before God and WAITING FOR ORDERS.

For example: You pray for a poor widow who needs coal, and bread, and rent. You tell the Lord all about it, and then wind up by saying, "Now, Lord, please help her. Amen." Then you walk away and leave the responsibility entirely with God. Do you expect God to rain coal and food down upon her? What you should have done was to say at the end, "Now, Lord, what shall We, as co-laborers, do about it?" Then your prayer would have been immediately answered. For God would either have given you the honor of ministering to that widow, or else He would have directed you to where you could

have obtained the necessary aid for her. Unless you wait for orders your prayers must go unanswered.

Let me say here that the prayers we are continually uttering for increased Power, and Faith, and Endurance, and Love, and the other virtues are almost a waste of breath unless they are accompanied by the exercise of what virtues we already have. For the virtues come only by Development, and as a result of Use.

To sum up, God is no longer a mysterious "I Am"; He is not afar off, but in your heart; He is not a warrior, but the "Prince of Peace"; He is not a King, but your Father. We are no longer servants, but Sons, and not soldiers, but Fellow-workers. Prayer is not telling God what we want, or what He is to do, or how He is to do it. It is rather advising with God so as to find out His will for us, that we may with certainty and intelligence help along (and not hinder by misguided zeal) His plan. In other words, that we may really **WORK TOGETHER WITH HIM**. Such prayers are answered, 100%.

A PORTRAIT OF MESSIAH.

Upon entering the pulpit of a new charge for the first time a minister found upon the desk a note which was signed by all of his official members. The note read: "Sir, we would see Jesus."

This is a cry that has been coming down the ages. The Disciples of Jesus didn't see Him. They saw only the human, the carpenter of Him. They did not understand his true nature and mission until after His ascension. And today many hungry hearts are echoing the words of our text.

Our conception of Christ is very apt to be that of the human. The image of Christ which we carry in our minds is that which the artists have composed for us. In a measure this image is true, for the flesh mirrors the spirit. I know that the features of Christ must have been divinely fair, because His character was divinely fair.

But those in old times who saw the Galilean walking up and down the streets of Jerusalem did not see the Christ, for they could not see beyond the flesh. The flesh is but a garment for the spirit. Christ is God incarnate, God within flesh and blood. But flesh and blood is not God.

We are told that "when He shall appear we shall be like Him." Does that mean physically? Shall we all have a body like His, and be of His stature, and wear a beard like He wore? There surely is no advantage in that.

Christ and his body were distinct. And the same holds true of us. Your body is but a fleshly garment clothed upon your true self, your EGO. The body is merely an Instrument of IMPRESSION and EXPRESSION.

Your Ego, your Soul, can receive Impressions of this material world about you only through your body. If your physical eyes are blind, your Soul cannot see. If you are deaf, your Soul cannot hear. If you are lame, your Soul cannot walk. Even such a marvel as Helen Keller was compelled to receive her impressions through physical means—through her finger tips.

Whatever knowledge your Soul, your Ego, receives can reach you only through a material channel—your physical brain. You accept the statements of your brain without question. Therefore if your brain has a clear and correct vision, you know Truth; but if your brain is misinformed, you are misinformed. Just a little tap on the head, a slight confusion of the gray matter, can in a twinkling change a pious Christian into a murdering demon. The soul being Spirit cannot receive impressions of things material without physical aid. In this world, at least, the soul is without sight, hearing, locomotion or knowledge.

The body, like all the rest of nature, is composed of material elements; is "of the earth, earthy." Yet it is divine because it was created by God, and because it has a sacred mission. For that reason it deserves care and consideration. For if your body does not convey to your Ego correct impressions of all things, material and spiritual, your life will be one continual blunder.

Let me warn you that you cannot dull your brain with booze and banquets; you cannot fill it with cheap novels, cheap melodramas, and other forms of trash; you cannot let it become overrun with weeds through disuse, you cannot darken it by entertaining unloving thoughts, or unrighteous ideals, or untruths, and KNOW GOD. In such case your brain becomes an imperfect mirror and distorts what it reflects.

The body is also a means of **EXPRESSION**. That was why Christ took upon himself the form of man, that he might be able to manifest to a material world, in physical word and deed, His wisdom, His ideals, and His love. As a spirit we could not have comprehended Him with our physical senses.

THE PHYSICAL IS THE TEACHER OF THE SPIRITUAL, AND AT THE SAME TIME ITS INSTRUMENT.

"God is love." Christ is God incarnate, therefore He is love in flesh and blood. If you would see Christ you must see **LOVE**.

When John the Baptist sent his disciples to Jesus to inquire whether he was the Messiah, He gave no direct answer. "Tell John that the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." John needed no other evidence. In Love

thus manifested he discerned the Messiahship and divinity of Jesus.

Christ's mission is also our mission. It is to reflect the Father, who is Love, in our manifold activities; in our business and domestic and social and other relations, that in our deeds, our Love, others may behold God.

Tolstoy has told a story that runs something like this:

Michael, a poor Russian cobbler, had prayed for years that he might see Jesus. That was the one great passion of his life—to see his Lord in this world.

One night he was awakened by a bright light at the foot of his bed, and by a voice which called him: "Michael, Michael." Michael answered, "Here am I Lord; speak, Thy servant heareth."

"Michael," said the voice, "Thy prayer has been heard. Tomorrow I shall dine with thee. Be thou prepared."

Michael was overjoyed. Unable to fall asleep again he got up and thoroughly cleaned his little basement dwelling of two rooms. With the few kopeks he possessed he bought some cheese, milk, butter and a loaf of bread. Then he sat down to wait for his Lord to come and dine with him.

During the morning an aged beggar woman called upon Michael and begged of him a crust of bread. She had not received an alms in several days, and was very hungry. Michael had

never before turned her away. But now he told her he was expecting a distinguished guest, and since he had so little he could not possibly break into it. Thus he sorrowfully dismissed her.

During the afternoon a man bearing a heavy load stumbled in front of Michael's shop. Michael ran out, helped him down into his shop, and invited him to rest and warm himself before he continued his journey. Presently the man informed Michael that his weakness was due to hunger; if he but had a crust to eat it would strengthen him, and he could go upon his way without difficulty. Michael explained in great distress how he was waiting for a great guest to come and dine with him, and, since he had so little, he was compelled to send the man away hungry.

Toward evening Michael heard a child crying. Rushing out he discovered a little lost boy. Tender-hearted Michael took him in and tried to console him while the little lad warmed himself. But when the child sobbed that he was very hungry Michael, to save the meal for his expected guest intact, turned the child over to the police.

Michael waited for his Lord to appear until late in the night. Finally his expectation died, and he went to bed sorely disappointed. But that night he was again awakened by the bright light, and again the voice spoke, "Michael, Michael."

Michael sat up and cried out: "O Master, I am grievously disappointed. You promised me that

you would dine with me this day, and I waited for you, but you did not come. I am so disappointed."

"Michael," answered the voice sadly, "three times did I visit thee this day, and three times would I have dined with thee, and three times didst thou send me away hungry."

"But when the Son of man shall come in his glory and all the angels with him then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me,

ye cursed, unto the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life."

ATROPHY—LIVING DEATH.

There are some CONDITIONS in the universe which are Eternal and Indestructible. They form a natural background for our lives. Upon them we must paint the record of our existence. We are told by some that these conditions do not really exist, but are merely the Negatives of conditions that are. Nevertheless they are facts, and must be utilized and overcome or we cannot live.

For the purposes of this address I shall name three of these conditions: They are DARKNESS, INCOMPLETENESS and NON-EXISTENCE.

"In the beginning, God created the heavens and the earth * * * and darkness WAS upon the face of the deep."

When God created the universe He did not create darkness. It already existed. Light must be manufactured, but darkness IS. If you want darkness you need but turn out the light. But if you want light you cannot turn out the darkness—you must make the light. All darkness is natural, and all light is artificial. Even the sun is a created, an artificial light.

Nothing that exists has ever naturally attained completeness. God made the wild rose, but man developed the American Beauty. God created music, but man developed it. Thus we read, that when God had made the beautiful Garden of Eden He put Adam in it to develop it.

Non-existence is a natural condition. To bring into existence, to create life, whether plant or animal or human requires effort, energy. Non-existence requires nothing—it already is.

What is true of our physical surroundings also applies to the mental and the moral realm.

For example: The new born babe is merely a bundle of Capacities, of Potentialities. It has a body, but no strength; a brain, but no mind; a moral nature, but no moral concept. For it to remain without physical strength, or without intelligence, or unmoral requires merely that it be let alone. But for it to become physically strong requires effort and exercise. To develop its mental powers and to give it intellectual light requires effort, study and mental exercise. And it

will obtain moral enlightenment only by development.

Not only must the new born babe work for all that it gets of physical, mental and moral development, but it will take a continual struggle to merely keep what it does obtain. All life is a continual struggle for Light, Life and Perfection.

You have undoubtedly heard of the eyeless fish in the Mammoth Cave of Kentucky. Their habitat is a body of water to which no ray of sunlight ever comes. They have eye sockets, but no eyes. The reason for their condition is to be found in a Natural Law. Away back their ancestors were suddenly plunged into this darkness by some cataclysm. They had perfectly normal eyes then. But being unable to use them nature first atrophied them, and then took them away entirely. This is the law of USE OR LOSE.

There are fakirs in India who make a vow that they will keep one arm stretched above their heads for a long period of years. At first they are compelled to use splints to help keep their arms erect. Presently, however, the arm becomes stiff, and it finally atrophies. Thereafter it is without sensation or the power of movement. It is dead. For nature says that what we do not use we lose.

“For unto every one that hath (to use)
shall be given, and he shall have abundance;
but from him that hath not (to use) even

that which he hath shall be taken away.”
Matthew 25:29.

Atrophy comes in three stages: **INACTIVITY, INSENSIBILITY and DEATH.**

Let us draw a lesson from the experience of Sampson. His inactivity is typified by his self-indulgence and ease in the company of Delilah. The second stage was reached when he fell asleep on Delilah's lap. What followed was that he lost his hair, his manhood, his strength, his liberty, and a little later his life.

The first stage of mental atrophy is mental Inactivity, or Sluggishness. It evidences itself in a dislike for any kind of reading, or conversation, or activity that requires mental effort. It creates a passion for light and frivolous literature, for foolish novels, for sentimental melodramatic plays and “movies,” and for vapid talk. There is one thing that it always avoids and that is **MENTAL EFFORT—THINKING.**

The average person can go through the affairs of a whole day and use his brain hardly at all. A business man can perform the routine of his business, and the house-wife the routine of her home and hardly even tickle the conscious brain. Every performance is made automatically, and at the prompting of the sub-consciousness.

For example: A girl starts out to take piano lessons. She first learns to strike the keys only by painstaking effort and mental concentration.

Fifteen years later she will play for you a most difficult composition and be chatting with you at the same time. Her mind now is not at all involved in the playing of that difficult piece. Her fingers conquer all of its intricacies under the guidance of her sub-conscious mind. And so with the average action of the average person. It is done sub-consciously, and therefore does not at all exercise the brain.

You will find many people who, at the age of forty or forty-five, become extremely opinionated. Their friends will tell you that it is no use discussing anything with them because they think they know it all. That is the second stage of Atrophy. They have become Insensible to New Impressions. No matter how logically and conclusively you may prove your point they cannot see it. The brain will not respond to nor receive any new ideas. The only opinions or knowledge they can possibly have on any subject are those which they had already received before their brain reached this stage. That is why they are opinionated.

Forty or fifty years ago it was quite common to see one or two aged people seated by a fireplace babbling childishly and playing with toys. They were in their "second childhood." And what is "second childhood?" When a brain has reached the stage where it can receive no new impressions, nature immediately begins to erase

the impression already there. Since the earlier impressions, made when the mind was most pliable, are the deeper ones, naturally the later impressions, being shallower, go first. When the brain has finally been cleared of all impressions, save a few of the very earliest, it was called "second childhood." That is Mental Atrophy.

We find a correspondence between Mental and Spiritual Atrophy. The first stage of spiritual atrophy is spiritual inactivity. This is evidenced by either a formal religion, or an entire lack of religion. Neither the ritualist nor the sceptic exercises his soul.

The next stage is where a man becomes Dogmatic. He is right, and anyone who disagrees with him is wrong. He has arrived at the stage when he can receive no new religious impressions. He is living, spiritually, altogether in the past. For him there is no new revelation.

The third stage is either where he has lost all of his former religious convictions, and religion has become to him merely church membership and a few empty forms, or where he never even thinks about religion at all.

The world is full of Atrophied Christians—**living corpses**—walking sepulchres. When they have reached the last stage they are dead beyond the powers of resurrection in this world.

The law of atrophy will, in some measure, explain why some church members can lie, and

cheat, and backbite, and engage in unholy business, and give evidence of lack of love and many more unChristian traits, and yet really think themselves Christians, and in harmony with God. The fact is, that they reached the final stage, they are ATROPHIED.

Beware! if you have not a personal vital touch with God; if you take no pleasure in prayer, or in self denial, or in good deeds, or in God's house and God's work. You must either Use or Lose your spiritual capacities.

The High Priests, the Scribes and the Pharisees who caused Jesus to be put to death were just human beings like you and I—no better and no worse. The trouble with them was that they were Atrophied. They had been so swaddled in customs, and laws, and traditions; everything in life and religion had been so minutely defined and figured out for them, that they had no chance for thought, or for spiritual exercise. They had rendered blind and unquestioning obedience so long that they were spiritually dead and mummified.

Jesus and his disciples broke away from the sacred teaching of home, and church and nation. They were spiritually alive. And they exercised themselves unto godliness, both in thought and action. They were not dead clay to be moved by the hierarchy.

Christ warned his disciples against the leaven, that is the Influence, of the Pharisees and of the

Sadducees. He taught them that his religion was not a formulated system made up of laws and traditions, but a well of living water bubbling up within.

In the parable of the Prodigal Son we have an excellent picture of the man who becomes partly atrophied, but gets back before it is too late. We are told that the boy was foolish; that he followed his desire, and then was lulled to sleep by the pleasures in which he indulged. Suddenly he awakened, and saw his condition, and what it would lead to. So he exerted himself, and came back to his Father. Although his Father received him with open arms and celebrated his return, this one significant fact must not be overlooked—THE BOY'S PATRIMONY WAS GONE FOREVER. Thereafter he was a penniless pauper living on the charity of his father and brother.

The law of Use or Lose is imperative. You must exercise your physical, mental and spiritual capacity or you will atrophy. It were much better for you that you were an Active sinner rather than an Inactive saint. Such seemed also to be the opinion of John, the Revelator, for he quotes Christ as saying, "Because ye are neither cold nor hot I will spew ye of out of my mouth."

As it is possible for you to do a thousand things in a course of a day without, in any way, exercising your brain, so it is possible for you to per-

form a thousand religious acts and devotions without in any way exercising your soul. As the one spells mental death, or atrophy, so the other means spiritual death, or atrophy. The first stage toward atrophy, mental or spiritual, is inactivity. If you avoid inactivity you are sure to escape atrophy.

AN ANALYSIS OF SALVATION.

To obtain an intellectual grasp of this subject we must distinguish between three terms which are popularly understood to mean the same thing, but which have an altogether significance. They are SALVATION, ATONEMENT and REDEMPTION.

“Which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.” Hebrews 9:9-10.

“By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins; but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the

footstool of his feet. For by one offering he hath perfected forever them that are sanctified." Hebrews 10:10-14.

Atonement is a doctrine that is possible in a Theocratic form of government only. It deals with Legal sins. Thus, in the Jewish economy, if a man in any way violated THE LAW; if he walked too far on the Sabbath, or if he touched a corpse, or if he ate what was forbidden, whether he did these things intentionally or by accident, it was necessary for him to make an atonement. That is, he must be ceremonially purified, and must offer up a sacrifice to God. The principle involved was that since he had by his sin estranged himself from God, and had become unclean to his nation, purification and reconciliation were both necessary. The one restored him to his national rights, and the other to favor with God. But Christ, once for all, fulfilled—satisfied—The Law. Inasmuch as we are not living in a theocracy, and inasmuch as we have no religious law, we Christians are in no way subject to the doctrine of Atonement.

Redemption is a weaker term than Salvation. Redemption means to be rescued after defeat or misfortune has occurred. Thus, when the Jews were slaves in Egypt, they were Redeemed from their bondage.

Salvation is Preventive. It rescues from approaching danger—from a threatened calamity.

A man can be Saved from death, but he cannot be Redeemed from it in this world.

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I, the Lord, am thy Savior, and thy Redeemer, the Mighty One of Jacob.” Isaiah 60:16.

The earliest ideas of Salvation were national in scope. In the minds of the ancient Hebrews, salvation involved protection from the enemy, victory in war, peace and prosperity. The centuries' long dream of the nation was of a Savior who should conquer all of their enemies, who should give them unbroken and incomparable prosperity, and who should subject all other nations to them. Even Christ's own Disciples were blinded by this vision, and for that reason did not understand the true character and mission of their Master.

Jesus, however, brought a new meaning to Salvation, and gave it a different significance. It became a purely Individual matter. The material benefits, which salvation had always comprehended and emphasized, were now pushed aside and made secondary to spiritual gain. “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.”

Salvation is not merely a pardon of External Sin. That is the function of Atonement. Neither

is salvation a ticket to Heaven. Its main business is with this world.

"HIS NAME SHALL BE CALLED JESUS, FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." Matthew 1:21.

SALVATION INVOLVES BOTH ATONEMENT AND REDEMPTION.

First of all we are forgiven of God for all that we have done in the past to incur His displeasure, whether in thought, or action, or both. It also involves Redemption, for it rescues us from our enemies, and out of the bondage wherein we are enslaved by sin. Furthermore, Salvation saves us from all threatening danger, and gives us unfailing victory over our sins.

There are many who seem to think that because we are human it is impossible for us to live without sin. Humanly speaking it is impossible, but what we cannot do by Nature we accomplish by GRACE. As I have before stated, if Jesus cannot save us from sin then is he not a Savior, but only a Philosopher like Buddha, or Confucius. If our religion still leaves us in slavery to sin then is it merely a Moral Philosophy, and not "The power of God unto salvation."

Salvation saves from the WORLD, the FLESH and the EVIL.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

By the "world" is meant the many activities of men which are contrary to the righteousness of God. It does not mean the "earth" for all nature was created by God and declared "good."

"Blessed are the meek, for they shall inherit the earth." The value of ownership lies in the pleasure or service which we can at will derive from the thing owned. It is your privilege to "own" the earth, and to make it a source of pleasure and service to you. You may command, and the stars will sing to you. The flowers and grasses, the birds, the animals, the trees, the hills, the mountains and valleys, the brooks, the ocean, and all else that God has created, but await your pleasure to entertain and benefit you. This is pure pleasure, Godly and undefiled.

Salvation will redeem and save you from the filth of the world. It will keep you from the worthless, insipid, contaminating business methods, social customs and hysterical self-indulgence which are in such large measure draining the beauty and vitality of the men and women of this and other nations.

"But God hath chosen the foolish things of the world to confound the wise; and God

hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:27.

Salvation will save you from the dominion of your body, and make you Master of yourself instead of a weak, cringing slave to fleshly lusts.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

Salvation gives immunity from Internal and External sin. By purifying the heart it gives complete victory, for if our desires and ideals are good our actions cannot be bad.

This is the great difference between the Mosaic and the Christian dispensations. Moses Forgave sin, but Jesus Conquers and Eliminates it. Atonement obtained forgiveness for single sins, and had frequently to be made. Salvation saves in one operation from all sin.

Salvation saves from wrong, and from harm. It frees us from temptation, and from death (of our real selves), it fortifies us against sickness and poverty, it removes sorrow and unhappiness. It introduces us to God, and causes our adoption into divine Sonship. It ushers in all the divine

virtues. It gives mastery and power, and makes life one grand, triumphant, happy pilgrimage.

CHRISTIAN EFFICIENCY.

The DESTINY of a Christian is to attain Christian Perfection. That means to attain FULLNESS, COMPLETENESS, as a Son of God. Only when he has attained Destiny has the Christian reached his maximum of Efficiency.

THE UNDERLYING PRINCIPLE OF EFFICIENCY IS SERVICE.

A few years ago the motto of the business world was "caveat emptor." That means—let the buyer beware. In those days a business transaction was somewhat in the nature of a duel of wits. If the merchant could sell you a \$15.00 suit for \$17.00, he congratulated himself that he was smarter than you. If you got it for \$13.00, he considered you a shrewd man.

Today, conditions are different. The business motto now is, "Satisfaction guaranteed, or money refunded." The watch word is "SERVICE." It is this, SERVICE, which has built up the great industries of the world. Business men know that so long as they can make it both pleasant and economical for you to deal with them, that they can bank both on your trade, and upon your recommendation to your friends.

SERVICE IS RECIPROCITY.

If you have a farm, do not expect it to grow crops for you just simply from a sense of duty. You know that you must first of all minister to it. You must plow it, and plant it, and cultivate it, and drain it, and do for it whatever else it needs. Then it will reciprocate with a crop.

Suppose you have a valuable horse. You give him food and drink, you wash him and curry him, you provide him shelter and a warm clean bed, you exercise and train him. In other words, you become his servant, because only by so doing can you obtain, in return, the best service from him.

Even your auto, if you are fortunate enough to own one, demands that you should serve it if you would have it give you satisfaction. You must wash it, and oil it, and feed it gasoline, and repair it, etc., etc.

SERVICE IS THE SECRET OF SUCCESS.

Caruso comes to this country and we pay him fabulous sums to hear him sing. Why? Because his singing highly serves our taste for vocal music. Paderewski is famous and rich because he pleases us with his wonderful performances. Bernhardt has been honored because her acting contributes in the highest degree to the dramatic

instinct in people. The memory of Shakespeare and Dickinson is cherished because their writings appeal so strongly to our literary tastes. A preacher is successful only in the degree that he serves the religious sense of the people. One and all they SERVE us.

THE GREATER THE SERVICE THE GREATER THE SUCCESS.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:28.

Jesus recognized that principle and applied it in His own life.

“Not so shall it be among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant.” Matthew 20:26-27.

He also taught it to his disciples. It applies with equal force to you and me. Upon the application of this principle depends our Efficiency, our Success as Christians.

“His lord said unto him, Well done, good and faithful servant: thou has been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.” Matthew 25:21.

“And cast ye out the unprofitable servant

into the outer darkness: there shall be the weeping and the gnashing of teeth." Matthew 25:30.

He gave it to the multitude in the form of a parable. How easily could the application be made to modern business. The manager goes up to one employe, and says; "You have been working for me for some time, and have proven yourself able and diligent. The books show that you are profitable to us, so I am going to raise your salary, and promote you." To another he says, "I find that you are careless and inefficient. The books show that we are losing money on you. Since it is to our disadvantage to retain you any longer consider yourself discharged."

EVEN LOVE IS BUILT UPON THIS BASIC PRINCIPLE.

When two people are in love with one another each ministers to the other's pleasure and happiness. If they cease to enjoy one another's company love is gone.

"Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the

death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philipians 2:5-11.

Jesus was the world's greatest SERVANT, and for that reason, Paul says, he became the world's greatest MASTER.

If we have attained DESTINY and have entered upon MISSION, SERVICE becomes the natural expression of our lives. Just as a perfect rose serves by its natural beauty and fragrance, and as the perfect gun ministers by naturally shooting straight.

The normal desire of a Christian—of one who loves God—seems to be to minister to Him. But we cannot serve God Directly. We cannot give Him anything, for already everything belongs to Him. Sacrifices and burnt offerings are not to his taste. Empty compliments and oriental flattery, whether in song or prayer, are gifts that He does not prize. We cannot build Him a church because He does not need it; He is neither a sinner to be converted nor a weakling who needs spiritual encouragement. A hospital is of no direct value to Him because He is never ill. Neither can we present Him with an institution of learn-

ing, because He is already educated far beyond the ability of anyone in this world to teach Him. How then shall we serve God?

You can serve God by ministering to His Paternal Instinct. Recognize His fatherhood, and your Sonship. In the days of Christ the father was the head of the family, and his will was supreme with all the other members thereof. In such manner do you recognize your relationship to God.

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.” Matthew 25:40.

Yet you can serve God by means of the church and hospital, by home and foreign missions, by Young Peoples' Society and Sunday School, when these are provided not as a useless gift to God, but as a practical means of serving your fellow man. Only through your fellow man can you reach God with service.

“So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to work, for his good pleasure.” Philip-
pians 2:12-13.

The service you render must be in your own sphere. Do not try to imitate the tasks allotted

to others. Get your orders from Him. You cannot go wrong for God will direct you; He will work IN and THROUGH you to perform His good pleasure.

“Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.” Matthew 7:6.

Do not become over-zealous and attempt to force your services upon others indiscriminately. By so doing you are apt to make both yourself and your religion obnoxious. Keep under God’s direction.

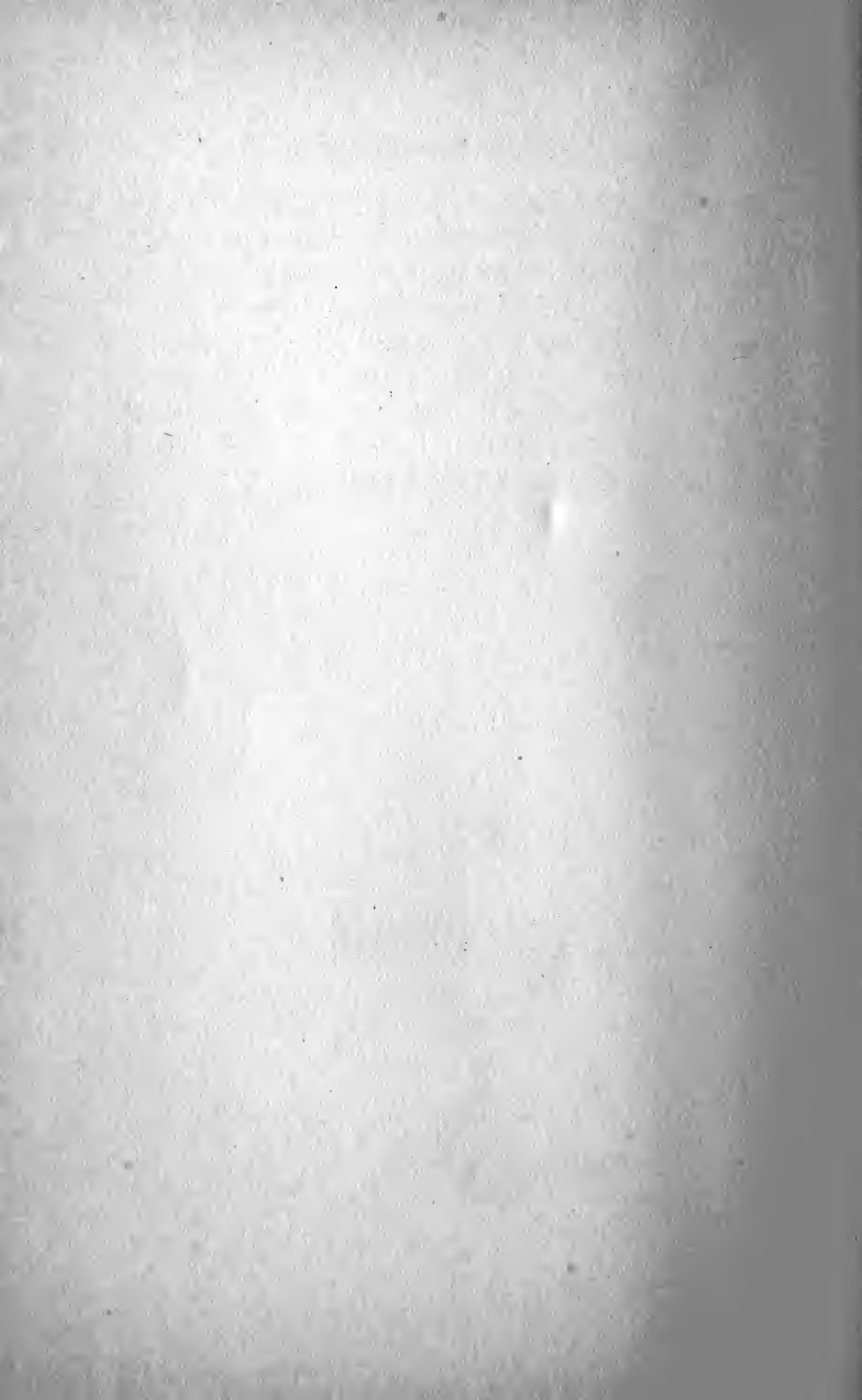
“Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.” Matthew 5:14-16.

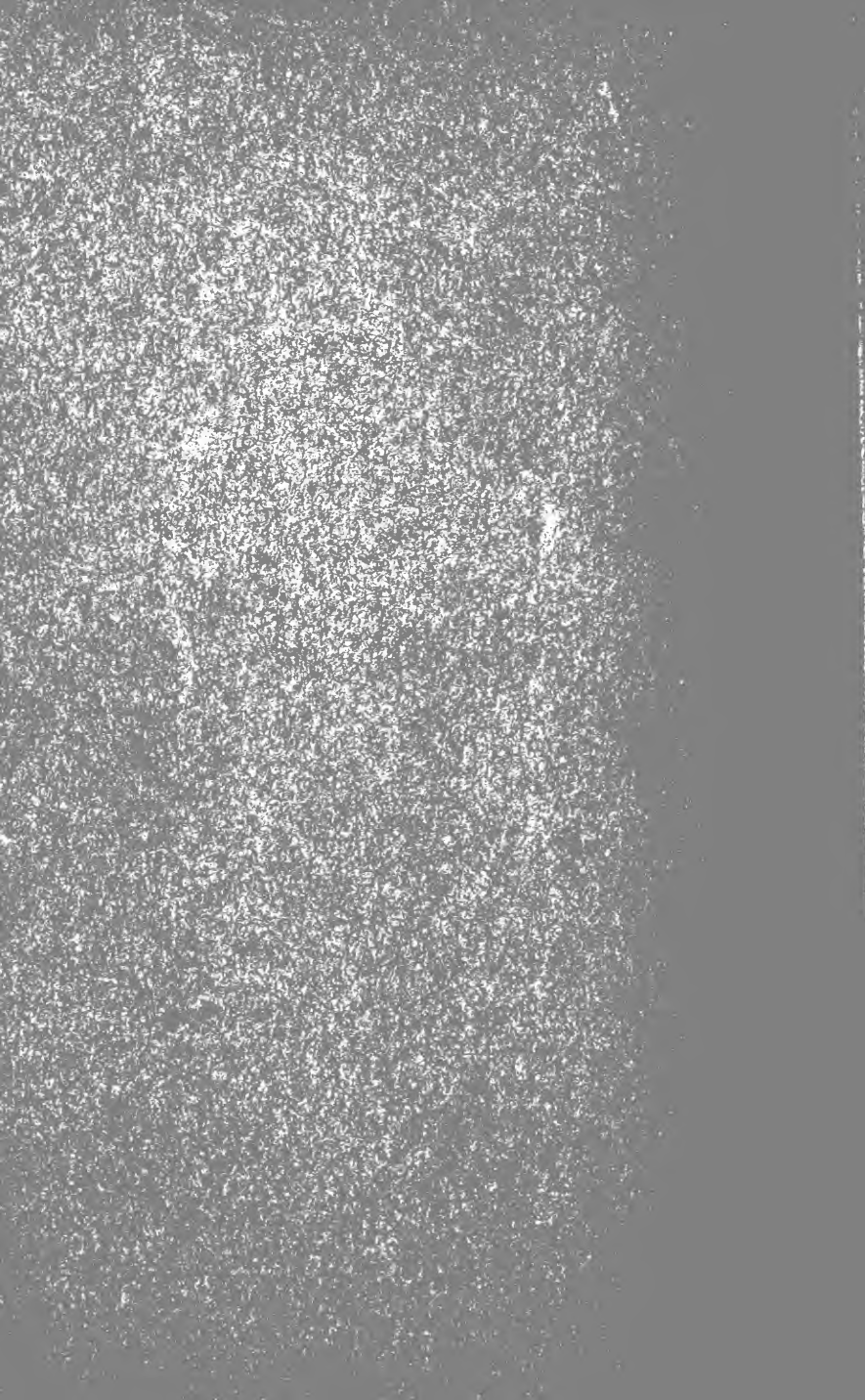
Just LET your light shine. If you are a true Christian you need only to be NATURAL, and your religion, evidenced in your manner, appearance and conversation will enlighten those about you, and manifest the Father.

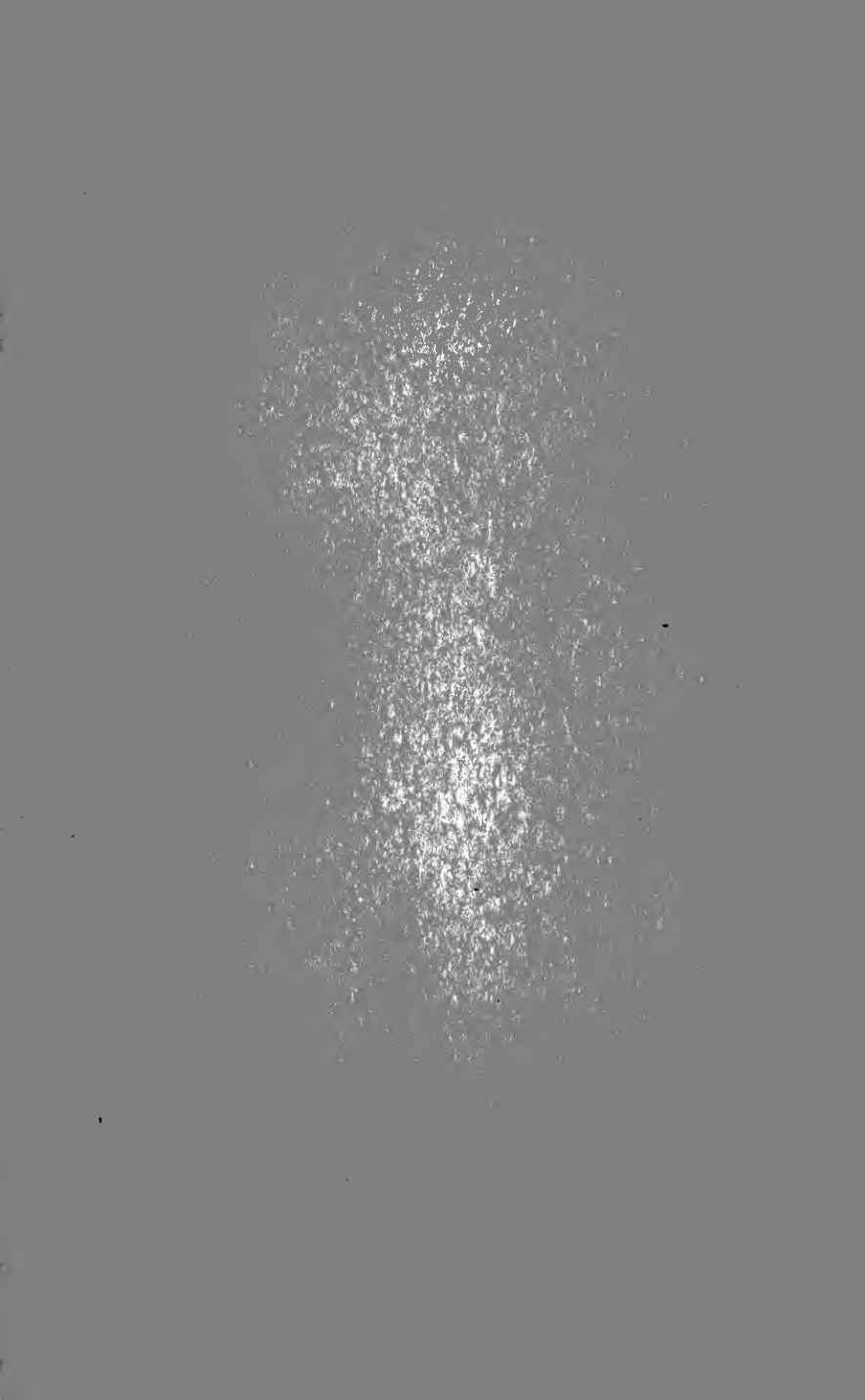
“That the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.” II Thessalonians 1:12.

Be about your Father's business every hour of the day. Remember that your business is the Father's business. You are a member of the firm of "God and Sons." Whatever you have in Time, Talents and Money are only entrusted you to invest for Him. So conduct yourself in your every relation of life that you may be a continual and a beautiful recommendation of Jesus Christ and His religion. Be PROFITABLE to God.







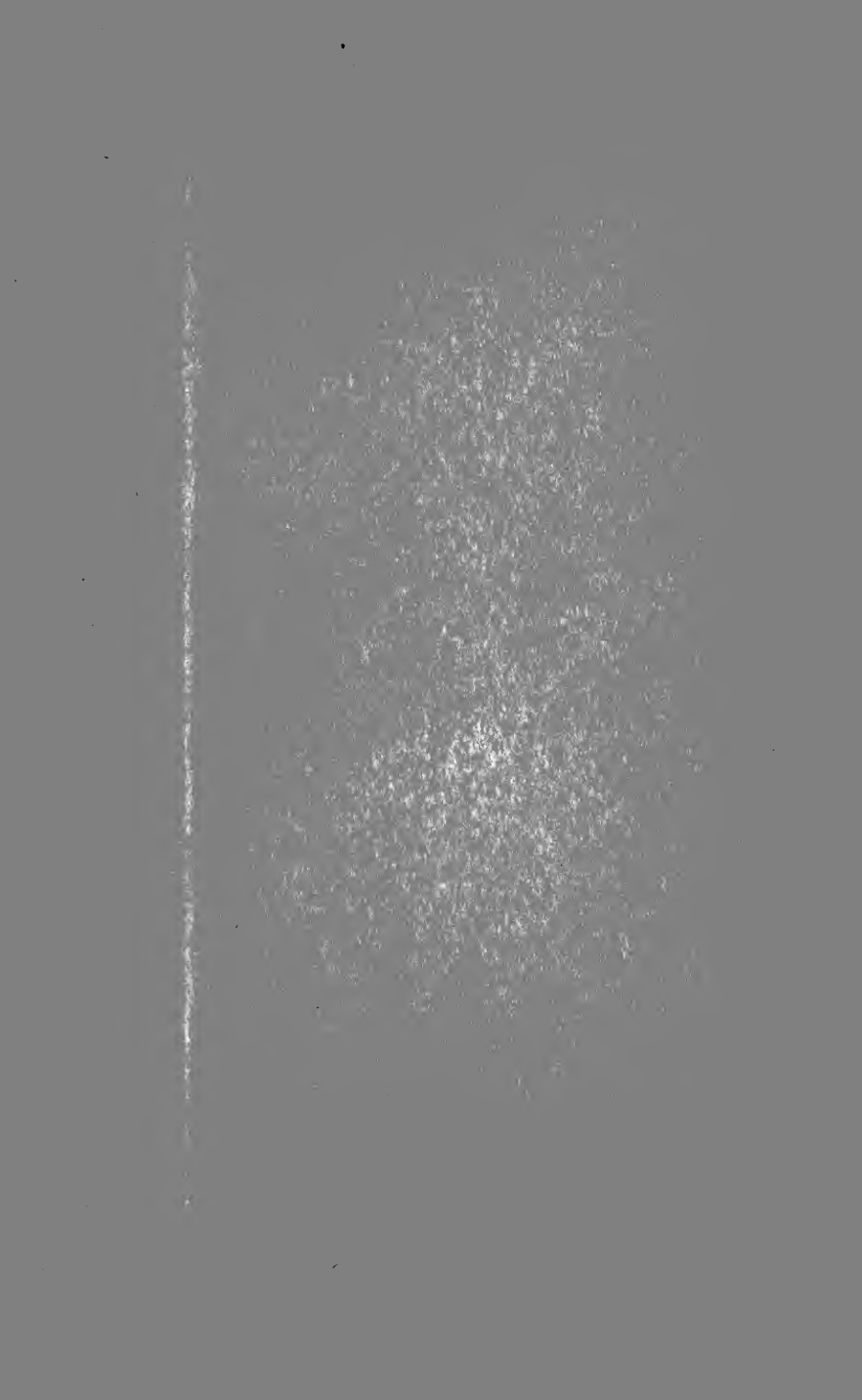


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